Our Sunday Visitor

In Three Sections | Fort Wayne Diocesan Edition | News Section

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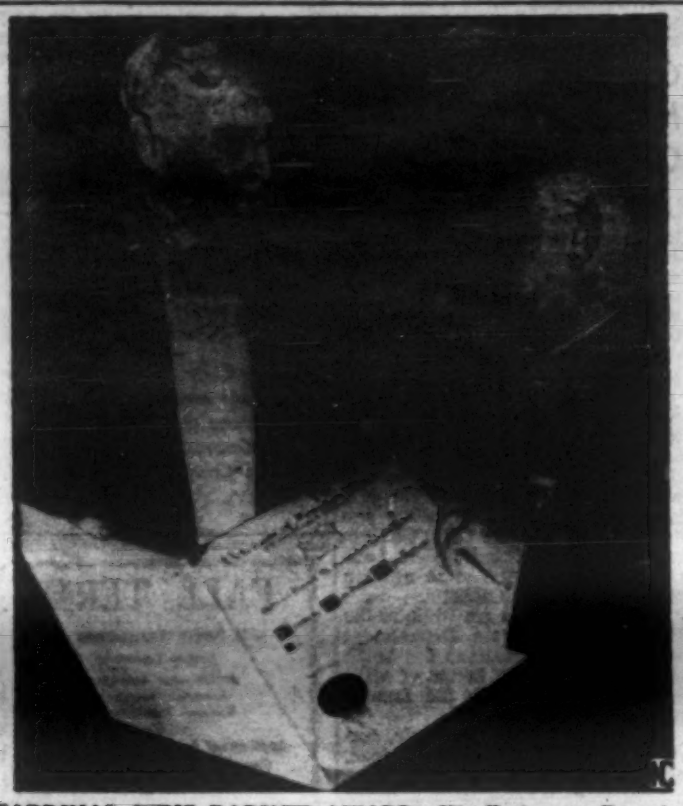


CARDINAL WINS BARUCH AWARD—His Eminence Francis Cardinal Spellman, Archbishop of New York, receives from Bernard M. Baruch, internationally known financier and presidential adviser, the Veterans of Foreign Wars Baruch Award for patriotism. The presentation took place at the 54th annual national encampment of the VFW at Milwaukee. (NC Photos)

Will Asia Be Given To Reds?

Expert Speaks Out Against Admission Of Red China To UN

COUNT NICOLAS DE ROCHEFORT

Can the United Nations, dedicated to peace and the principles of the Atlantic Charter, safely admit to membership an unrepentant and irresponsible State which has been and still is (since armistice is not peace) supporting armed aggression, and which has shown a complete disregard for those principles which free men and free Nations have so long endeavored to enforce in order to achieve peaceful communion amongst the peoples?

It is my contention that it can not.

The admission of Red China to the U. N. would result in an abasement of this organization and cause its ultimate disintegration. Red China could be admitted only in violation of the spirit and letter of the U. N. Charter.

It is my contention that it would result in the loss of all of Asia to communism; namely, South-East Asia which is economically so important to us: Indo-China, Malaya, Thailand, Burma, probably Indonesia, perhaps even the Philippines.

I finally contend that it would be a fatal blow to the whole position of the free world. It would discredit the free world, together with its leader the United States, in the eyes of the peoples enslaved by the Soviets. It would increase a hundredfold the danger of a new world war by acknowledging weakness and confusion among the democracies.

I shall attempt to analyze some of the moral, legal and political arguments in support of this stand.

The United Nations was created to assure lasting peace in the World, by enforcing peaceful cooperation between the nations. This cooperation was to be established on the basis of the general recognition by the members of the fundamental principles of freedom, and of the dignity and rights of individuals and of nationals of the respective member-states. In other words, the U. N. was to be a society of democracies, excluding any totalitarian regime.

Actually, some of the present members of the U. N. do not fulfill those requirements. The Soviet Union, Poland, Czechoslovakia are totalitarian states. However, in signing the Atlantic Charter the U.S.S.R. pledged its support of the basic rights and freedoms of democracy and was welcomed into the U. N., on the assumption that it would live up to its pledges. If the Soviet Union deceived the fellow-members, the latter were not guilty of deliberately accepting a nation opposing the common creed.

On the other hand, Poland seemed to be a democratic nation and Czechoslovakia was one in fact. The development of totalitarian regimes in those countries came after their admission into the U. N.

Technical and pragmatic reasons prevent expulsion of those errant members from the democratic society of nations. However, a forced temporary tolerance of an unhappy situation should not warrant the deliberate admission of a state known in advance to be unwilling to abide by the principles and rules of the organization.

The defeated totalitarian states of the Axis were denied entry into the U. N., not because of an emotional resentment, but because it was considered that they offered no guaranty of meeting the standards of the U. N. They were asked first to supply proofs of their readiness to share in the ideals of the organization and to implement them within their own boundaries.

The U. N. is not an empirical political alliance founded on shifting material interests. It is an association based on moral principles

Continued on page 8A

Sodality Union Called Means Of Christian Peace

Director Of World-Wide Congress To Be Held In Rome Visits Here

Cleveland — (NC) — The world federation of sodalities — whose formation was recently approved by His Holiness Pope Pius XII— is bound to be an important factor in bringing about international understanding, according to the director of the International Secretariat for Sodalities.

He is Father Louis J. Paulussen, S.J., who is in the United States to observe Catholic Action summer schools sponsored by national sodality headquarters in the United States. In a recently published Apostolic Letter to Father Paulussen, the Holy Father endorsed the federating of sodalities of Our Lady throughout the world, and approved the theme of the first world-wide sodality congress to be held in Rome next year.

In an interview with the N.C.W.C. News Service—the first since the Apostolic Letter was published—Father Paulussen declared that the purpose of the world federation is to stress the necessity of personal sanctification and sanctification of neighbor. With this apostolic action working its way into every phase of life, he believes, the world cannot fail to attain a true Christian peace.

Father Paulussen explained that his visit to the United States—which will extend until mid-October—is "not so much to teach as to learn." While addressing the Catholic summer schools here and in New York, Boston and Chicago, he said, we will be picking up ideas to take back to the research

Continued on page 8A

Tells Of Mother's Visits

Cardinal Mindszenty Called Reds' Most 'Priceless Pawn'

London.—(NC)— His Eminence Josef Cardinal Mindszenty, the jailed Primate of Hungary, is the most valuable pawn the Hungarian communist regime possesses.

Moscow did not realize this at the time of the "trial." But it dawned on it a year later. That is when his treatment changed: Mrs. Pehm, the Cardinal's mother, who has seen him 11 times since his imprisonment can bear this out.

(Cardinal Mindszenty was born Josef Pehm. He changed his name later in life. He took his present name from the village in which he was born. The reason for this change is not known.)

The first time she was allowed to see her son was at the end of February, 1949. After his sentence (February 8, 1949) she applied in person to the Minister of Justice; to the head of the secret police, Gabor Peter; to the head of the regular police, and to Vice-Premier Matyas Rakosi, but nowhere was she received by the leading Communists who could have granted her permission to see her son.

In the Ministry of Justice an official of "medium rank" (he was arrested early in 1953) made some remarks from which the nun who accompanied her in lay garb realized that the request might be granted later. Mrs. Pehm interpreted this as meaning that efforts were being made to restore the Cardinal to something like normal health, and that after this had been achieved she would be allowed to see him. She thought that the regime would even publicize this "humane action."

During the last week of February, 1949, Mrs. Pehm was allowed to speak to the Cardinal for 15 minutes at the Gyujtofoghaz — a prison in which prisoners are usually held prior to their trial. Mrs. Pehm was taken to a small office, furnished with three chairs and a table. She and her companion were told to sit down. Then the Cardinal was led in by a detective and two prison guards carrying pistols. Throughout the 11 interviews the same detective was present. The detective sat down on the third chair. The Cardinal had to stand.

Closely Watched

His first words to his mother were: "So you have found me even here, in this distant spot!" No mention was made of the trial, of his life in prison, or even of his health. Mrs. Pehm talked about her children and grandchildren, and what had happened to various people in her village.

She was allowed to see him in May, 1949, when he seemed more

Continued on page 7A

Operation Big Switch

Drama Of Contrasts Seen In Prisoners' Return

FATHER PATRICK O'CONNOR, Society of St. Columban

Panmunjom, Korea — Anti-communists and communists released from prisoner-of-war camps went in opposite ways and behaved in opposite ways.

Americans and other United Nations servicemen, heading south towards home and freedom, including religious freedom, showed a happy appreciation of these boons. Communists, or rather members of the communist forces, headed north back to communist rule and gave organized political demonstrations then relapsed into expressionless silence.

At the United Nations reception point here I saw a few demonstrative returnees. The majority just smiled and seemed to be taken up primarily with the fact of their liberation and the prospects of returning home. They showed no consciousness of the presence of communist officials attending to witness their transfer.

Among the few who gave vent to their feelings was a Turk who stuck his head out of the leading Molotov truck in the first convoy to cheer and wave at us. When he dismounted from the truck he angrily divested himself of part of his prison garb and threw it on the road. A South Korean soldier held up a white cloth on which he had written an anti-communist sentence in his own blood.

The great majority just showed immense relief. They seemed to feel no need to give public proof of their anti-communist sentiments.

The former communist prisoners passing north were either somberly silent along the route or noisily singing and shouting slogans. Many communists arrived in tattered fatigue uniforms. The cloth was obviously damaged by tear and not wear. It was torn in straight lines and at sharp angles, not frayed. The leather of the boots was freshly cut.

All this was part of the act which began after they started the journey from the prison camps. They then got the signal to multilate their clothing.

I went to their reception point, a group of tents in a crescent formation decorated with large Red Chinese and Korean communist flags and red drapes, about a half-hour ride beyond the United Nations reception point.

The sick and disabled communists arriving in American ambulances threw their clothing, rations, canteen cups and even crutches on the ground. Red guards pushed the discarded articles into a ditch but collected them later.

Some truckloads arrived singing communist songs in unison.

Half a dozen trucks arrived on the rutted roadway and remained halted while the officials checked the lists. While waiting to dismount the men sat silent and glum-looking. They did not even talk to each other or exchange greetings with the Red guards, nurses and communist correspondents standing alongside.

"I can't understand the change in their attitude," said an American sergeant who had driven one truck and now stood watching

Continued on page 8A

LAST G.I. KILLED — Sgt. Harold R. Cross, Jr., (above) a Catholic from Junction City, Kans., and formerly of Detroit, was the last U. S. soldier killed before the armistice halted the Korean War. He died with a Rosary around his neck, after having received the last sacraments. (NC Photos)

The 'Gas House Gang' Is Proud Of Its Home

Gary—Nearly 30 years ago, Bishop Herman J. Alerding and Judge E. H. Gary founded a settlement house in this Steel City. Since that time in 1924, the Gary Alerding Settlement House has been a veritable haven for the youth of the area in which they could find profitable ways to spend their leisure time.

In the photo at the top right, part of the "mob" finds a sort of second home at the Settlement House. The Rev. James Cis, director, keeps a very bright, if imaginery, candle burning in the large window facing 15th Avenue at all times and the "kids" are always sure they'll find something to do.

No recreation center would be complete without ping pong tables and the crowd which wither watches or waits patiently for a chance to play. Showing their prowess at "following the bouncing white ball" are Joe Vassallo and Jeanne Duchscher, two of the "Gas House gang" regulars.

Girls dare not invade the masculine territory of the billards room and the boys take every advantage of the rights of eminent domain. Edward Chalko, recreation director (left), shows the technique of a difficult shot to Richard Troutman. Joe Kasarda evidently thinks he could do it better, maybe even without coaching.

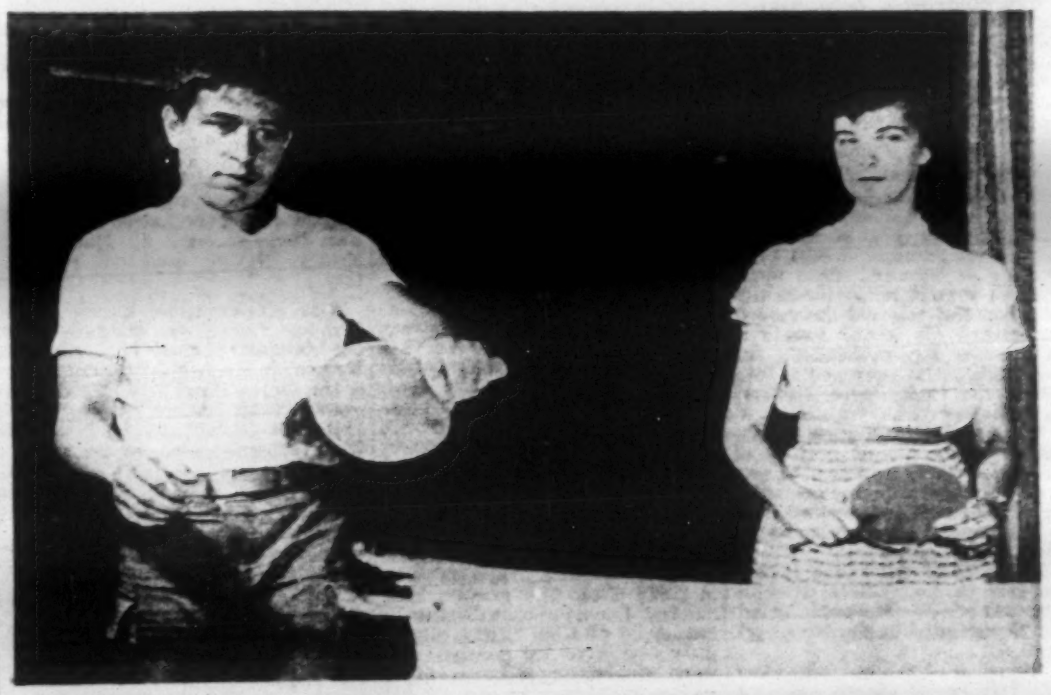
Joe Kasarda has been consistently "tops" in the boys fencing classes on Tuesday evening so his is the pleasure of instructing the girls' class on Wednesday nights. Well padded to protect himself from the mis-aimed foils of amateurs, Joe shows Dolores Gallo and Arlyne Henderson what happens after the challenger shouts "en guarde!"

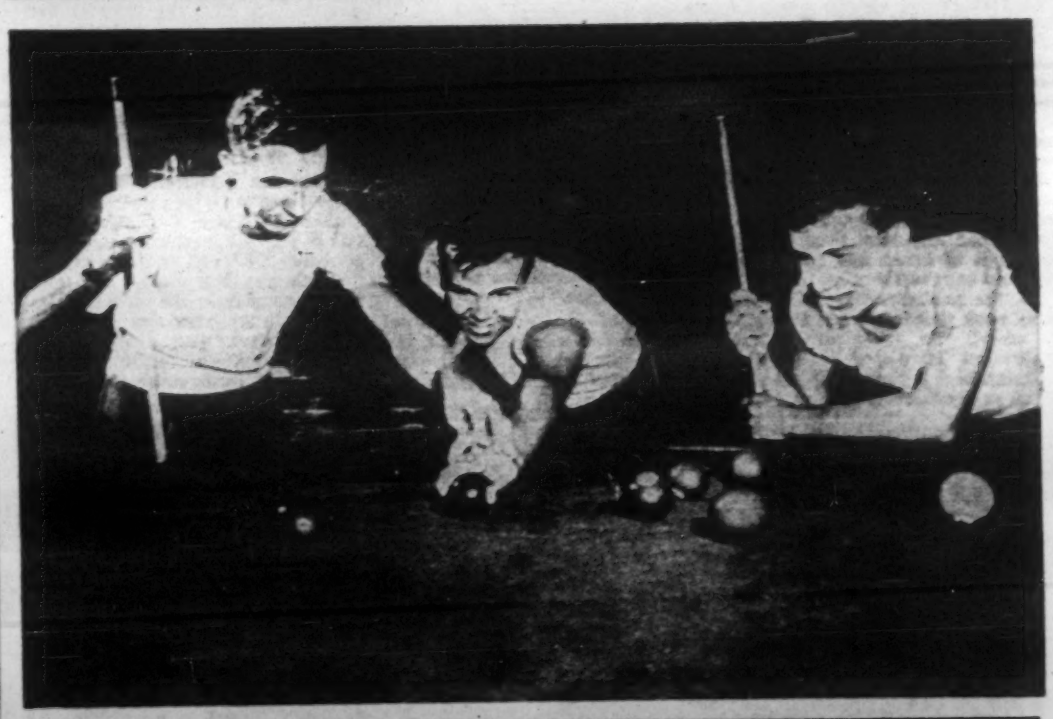
The sailor hat on Dick Troutman isn't a necessary part of the equipment for a good game of volley ball but it doesn't harm his aim any. His partner is Marion Hronec, a member of the Youth Council and an ardent volley ball fan. Max Gulias and Dolores Martin, president of Club La Femme, are on the opposite side of the net, waiting for their chance at the ball.

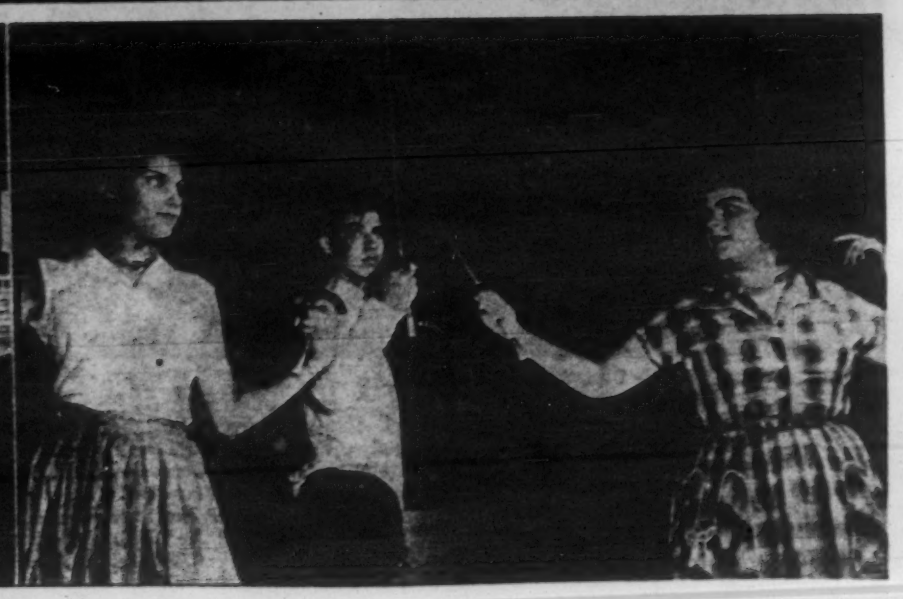
The juke box in the house canteen always gathers a crowd, even since the ante has been upped to a dime a song. Teen-agers like music while they eat, and though it would hardly come under the heading of dinner music, Max Guilas is ready to oblige with a tune for Angie Gallo and Joyce Engstrom. Angie is treasurer of the Club LaFemme.

The house and its program is sponsored by the Most Rev. John F. Noll, D.D., Bishop of Fort Wayne and the Gary Community Chest. It is an affiliated member of the National Recreation Association.

—Photos courtesy of Gary Post-Tribune.







Three Girls From Diocese

Reception Ceremony At St. Mary's Convent

Notre Dame—At the impressive ceremony of investiture held in the Chapel of Loretto, at the motherhouse of the Sisters of the Holy Cross, on the feast of Our Lady of the Snows, August 5, forty-eight young women, having completed their postulate received the holy habit of the Sisters of the Holy Cross and the religious names by which they will be henceforth known.

Numbered in the group from the Fort Wayne Diocese were Susan Cush, Sister Mary Florus; Alice Condon, Sister Mary Louise Therese; and Joan Fedder, Sister Mary Raymond Joseph, all of Michigan City. The only other candidate from Indiana was Margaret Habig, Sister Mary Michaela, Jasper.

The Most Rev. Leo A. Pursley, D.D., Auxiliary Bishop of Fort Wayne, presided at the ceremonies and conferred the Holy Habit.

A Solemn High Mass followed the investiture ceremonies with the Rev. Michael A. Mathis, C.S.C., Notre Dame, as celebrant; The Rev. John Doherty, Danville, Illinois, as deacon; and the Rev. Thomas Zimmerman, C.S.C., Notre Dame, as sub-deacon. The Rev. William F. Minnick, C.S.C., Chaplain of Saint Mary's Convent, here, served as master of ceremonies.

Bishop Pursley delivered the sermon for the occasion. He commented on the difficulty to find words to describe the feelings of parents on such occasions as this. They are both sad and glad, both humble and proud. The greatest emotion, the one that is deepest and truest is simply that of gratitude to God for the honor of His invitation extended to one of their own to come closer to Him and share in His great and loving work for souls.

In the face of the present need of teaching Sisters—a need that threatens to grow even more acute and critical in the near future, there is much reason to rejoice in the large number of novices who have received their religious habits.

"We pray not only that they will persevere in their calling but that their example of generous response to the call of the Divine Master may inspire many more young women to consider the likelihood that their own happiness and usefulness may also be found along the path of special dedicated service to God and man in some religious community of women," the Bishop concluded.

Campaign To Raise $300,000 For Long Beach Church Ends

Long Beach—A three-week campaign to raise a foundation fund of $300,000 for the establishment of a new Notre Dame church and school was terminated here on Friday, August 14.

The drive which opened on July 28 was conducted by the Rev. James A. Stapleton, pastor, assisted by a committee consisting of Mary Lou Trainor, secretary; W. O. Edwards, treasurer and Mrs. Robert Patterson, publicity chairman.

The present temporary church is located on the former Welker Farm, Moore Road. It will be the site of the new construction which the committee hopes will be completed by September 1954.

Nurses' Patrons Group Installs Its Officers

Hammond—The Patrons Association of St. Margaret Hospital School of Nursing installed the following officers at a recent meeting:

Mrs. Ralph Dillon, president; Mrs. Charles Tuma, vice president; Mrs. Edward Bingham, recording secretary; Mrs. Alex Meyers, corresponding secretary, and Mrs. Edward Ziembinski, treasurer. Chairmen for the year are Mrs. Andrew Fetsch, Mrs. Russel Chynoweth and Mrs. Joseph Swentko.

The next meeting is slated for September 17.

Marie Gasavoda In Reception Ceremony At Illinois Convent

Marie Gasvoda, of Holy Angels parish, Gary, was among the eighty-two participants in Reception and Profession ceremonies held in Joliet, Ill, for the Sisters of St. Francis of Mary Immaculate.

Miss Gasvoda, daughter of Mr. and Mrs. Frank Gasvoda, received the brown and white habit of the novice and will be known as Sister M. Magdala. Reception ceremonies were held on the morning of August 13 in the Cathedral of St. Raymond, Joliet, where a Pontifical Low Mass was celebrated by the Most Rev. Martin D. McNamara, D.D., Bishop of Joliet.

South Bend Girl Receives Habit At Adrian, Mich.

Adrian, Mich. — Ninety-three young women participated in the solemn traditional ceremonies of investiture, first, and final profession in the Congregation of the Most Holy Rosary, Adrian, Michigan, August fourth and fifth.

The Most Rev. Leo Binz, D.D., coadjutor to the archbishop of Dubuque, pontificated at the Mass in Holy Rosary Chapel and presided at the vestition of the candidates receiving the habit of the Adrian Dominican Congregation on the feast of Saint, August fourth.

Among the 27 receiving the habit was Joan Scries of South Bend. Her name in religious is Sister Margaret Eugene.

Add Two Courses To Law Study At N. D.

Notre Dame—Two new courses will be taught in the University of Notre Dame College of Law in September. Dean Joseph O'Meara, Jr., has announced that "The History of the Legal Profession" will be a required course for all first-year law students while a course in "Estates Planning" will be a required subject for seniors.

The two new courses will be incorporated in a revised curriculum which has virtually eliminated elective courses except during the summer session. Dean O'Meara had announced earlier that beginning in the Fall semester law students would be subject to examination on all previous courses as well as those in which they are currently enrolled.

Two Sisters Observe Golden Jubilee At LaPorte Hospital

LaPorte—Two sisters celebrated their golden jubilee in the community of the Poor Handmaids of Jesus Christ at Holy Family Hospital, here.

Sister M. Silveria is in charge of supplies at the Holy Family Hospital. She came to the hospital in 1917 remaining there until 1939. She returned to the hospital in 1945 and has been here ever since.

Sister M. Arnolda, night nurse, came to the hospital in 1931 and has served here without interruption since that time.

Activities began with a solemn High Mass in the hospital chapel. The Rev. George Naudzius, chaplain, was the celebrant at the Mass. Rev. A. C. Van Rie, pastor of St. Joseph's Church, LaPorte, served as deacon and Rev. Stanley Zjawinski, pastor of Sacred Heart Church, LaPorte, was sub-deacon. Father Noonan of Divine Heart College, Donaldson, delivered the Jubilee Sermon.

Croatian-Americans Hear Dr. Ruzic Tell Of Cardinal's Smile

Chicago — Dr. John F. Ruzic, chief surgeon of Holy Cross Hospital, here, who accompanied Dr. John H. Lawrence on the medical mission to the ailing Cardinal Stepinac, gave a brief impression of the Croatian prelate in his address to more than 1,000 delegates at the 8th annual Croatian American Day in this city Sunday, August 9.

Dr. Ruzic stated that the usually serious and unsmiling Cardinal allowed a flicker of a smile to pass his lips when told that America, American Catholics and Croatians were behind him. He said the prelate impressed him as being one of the greatest living Catholic leaders in the world today. Dr. Lawrence expressed the same opinion though he is not a Catholic.

He expressed his gratitude to the Hierarchy, the State Department and American Croatians for being singled out for the honor of visiting the Cardinal with the famous blood specialist.

The Rev. Stephen Lackovic, former secretary to Cardinal Stepinac, also addressed the convention.

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Open House For New Cedar Lake Convent

Cedar Lake—A long cherished dream of the Holy Name Church, here, has now become a reality. A two-story brick veneer Convent for Holy Name Church has been completed and was recently blessed by Msgr. E. Mungovan, V.G.

When the Rev. Joseph Wonderly came to Holy Name Church 10 years ago, there were only three Sisters and 86 pupils in Holy Name School. Today there are eight Sisters, six of whom are school Sisters, one a house-keeper, and another a school sister specializing in music.

The Convent building is 32'x64' and contains sixteen rooms. There are ten separate bedrooms on the second floor, and on the first floor there are six rooms: office and music room, community room, kitchen, refectory, living room and Chapel. Besides the main floor and the second story there is a complete basement with all facilities; modern laundry, recreation room, and showers.

The new $72,000 building will be on view to the parishioners Sunday, August 16, when open house will be held.

The building committee with Mr. A. Schott, chairman, and Dr. Robert W. King, co-chairman, and Morris Heldt, E. Palmer, and John Justak have done a splendid job on this project with the co-operation of the entire parish.

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Our Sunday Visitor

In Three Sections | Fort Wayne Diocesan Edition | Religious Section

Vol. XLII | HUNTINGTON, INDIANA, AUGUST 16, 1953 | No. 16

Our Weekly Chat With You

Dear Readers...

THOSE who are investigating Communism in government, in labor, in the schools, in the universities, in the churches, have seemingly surprised themselves as well as the people, by the discoveries they have made up to this time. However that condition has existed over many years.

In the year 1940 – 13 years ago – we prepared a book entitled "The Decline of Nations," in which we pointed out, from evidence we had on hand, that Communists were at work in practically every field. We divided these fields into 26 according to the alphabet, and then we elaborated on each field separately.

If a new edition of this book were published, we would not need to change a single line. But it is amazing to think that this condition existed long before World War II, and continued through the war, but only after the war has drawn the attention of investigating committees.

Here is the summary, which we published in "The Decline of Nations" years ago. In number "A" we gave the reason why the field was fertile for Communism's opportunity, and then from "B" on we gave the different categories among which the Communist members and Communist sympathizers were active. Here is what we published at that time:

(A) Millions have been so long unemployed;

(B) Even now Communist

Continued on page 15

Your Children Must Be Trained In Virtue, Discipline And Knowledge

IN the Northwest Ordinance, written by our Founding Fathers, back in 1789, when that Territory was open for settlement, the governors of different parts of that vast area were asked to open schools for the purpose of promoting "virtue, discipline and knowledge." They believed it was more important that a citizen should be virtuous and disciplined than that he should be able to read and write and spell and figure.

No one, of course, would maintain that schools should not develop the mind and impart to it all the knowledge needed for the pursuit of success in the fields of politics or economics. The mind should be given attention, but the heart and the will even more attention. Our prisons today are filled to overflowing, not chiefly by illiterates. A big portion of prison inmates are intellectuals, who had their minds trained but not their wills, not their consciences, not their hearts. (See article below.—Ed.)

Our ancestors believed that children were expected to go to school to learn the truth. There are many fixed truths of science and mathematics which youths do learn in school and college, but the Source of all truth, the Author of the natural law which operates quite universally and, therefore, truthfully, is inconsistently ignored.

The will of children must be trained according to God's Commandments. Every one of the Ten Commandments would be binding in the light of sound reasoning, even though they had never been promulgated as the norms according to which all people must guide their lives. That is ignored in our public schools, so that the brain and memory of youths are developed solely on human knowledge lines—yet every youth in the world has an eternal destiny. This could also be proved by reason.

It must be the soul that thinks, and is taught, and not the brain. Thoughts are not material, but entirely spiritual. If they were material we could see them, or hear them, or handle them. If thoughts are spiritual, then they must emanate from a spiritual substance. The brain is entirely material, and animals with the largest brain are usually the dullest creatures, such as the hog.

Truth Must Come First

No teacher in any school or college has a right, on the principle of "academic freedom" to teach as truth his ideas which may go counter to those of men far more intellectually balanced.

Truth is likened by the scholars of the ages to the North Star which we called "fixed." Mariners may depend on that star absolutely and be guided by it in the direction they should go, but many modern professors hold that truth is relative, that it changes with the times.

These same professors are always speaking of man's rights, but if truth were relative, rights would be relative also. If society justifies the changing of moral behavior, then society can also demand that moral behavior, in accordance with the Commandments, must be kept by all.

If human rights came from society, then society can take them away. To admit that would put the professors in a very embarrassing position.

Those who call themselves "Christians" certainly accept the New Testament code of behavior. Catholics believe firmly in that code and, therefore, insist on having it taught to their children in schools so that they may be guided by it throughout their lives.

The American tradition for more than 200 years, beginning with colonial times, was that the first right of the child was to know about his Creator, and His terms of salvation. That was regarded not only as an inalienable right, but also as a duty. The child belongs first to its Creator, second to its parents whose place the school takes, and third to the state.

Properly instructed in rights and duties, in the knowledge of God and his relationship to his fellow beings, the child should certainly be a far better citizen than if he be taught nothing about his God and his destiny, and if he be not guided along the path of the Commandments.

Pius XII On Christian Education

ALMIGHTY God has entrusted to fathers and mothers of families the duty of educating their children in the true principles of religion. That is a right which no man can usurp, without the gravest injury to natural justice. . . Any training of the young which deliberately neglects to direct their minds towards heaven, does a grave wrong both to the souls of those who are concerned and to the rights and duties of the Christian family. Any training of young minds which neglects or repudiates the spirit of the Christian religion is a crime of high treason against Him Who is "King of kings and Lord of lords." As throwing an obstacle in the way of Jesus Christ's divine invitation, "Suffer the little children to come to me," it is destined to reap a bitter harvest.

—Encyclical Summi Pontificatus.

Punishment But Not Reform

Crime Costs U.S. Five Times As Much As Education

IT costs more than $3,500,000,000 to operate our public schools, but J. Edgar Hoover, head of the F.B.I. tells us that it costs more than five times that much to run down or prevent criminal action on the part of those who have gone through our schools, both public and private. He wrote this shocking sentence:

Within the span of their lifetime, one hundred million Americans can look to the unpleasant experience of becoming victims of crime.

He continues:

Our national debt could be liquidated in less than a genration if we could divert the cost of crime into the United States Treasury.

Hoover tells us that crime reached its sixteenth year peak early in 1950, and that it will continue to increase unless American people will mobilize against it as they mobilized for total war on Decmber 7, 1941.

Hoover wrote sometime ago:

"In the files of the FBI are the fingerprints of more than 6,000,000 individuals who have been arrested for an offense more serious than a traffic violation. Fifty-two per cent of the fingerprints of persons arrested are identified as representing persons with previous record of law violations. More than one-fifth of all arrest records received daily are of persons under 21 years of age."

Mr. Hoover further observed:

The crime problem is a youth problem. This is not a comforting thought when we realize that our nation marches forward on the feet of its youth.

Blames The Home

Then Mr. Hoover gives what he believes to be the reasons for this orgy of crime. He says:

The American home is no longer a center of life as it once was in our nation. It has too frequently ceased to wield its influence for good, and America is beginning to pay the price. The failure of the home more often than not is the chief cause of juvenile delinquency.

But why is the home no longer an influence for good? Among the many reasons we might mention are first that parents went through schools where they received no religious or moral instruction whatsoever. Secondly, they do not practice their religion earnestly and consistently and, therefore, their example is detrimental to children. The home has become purely secular. Little is discussed in it except things material, economic, social.

In Catholic homes the greatest trouble is that parents who know better do not cooperate as they should with the parish school which does try to keep the children innocent and on the right path.

Cites Bad Example

Hoover notes the average mother's standards when he notes:

"Sewing circles are out, and bridge parties and beauty shops are in. The mothers of today go in for glamour instead of being mothers. Babies and small children are taken care of by jitterbugs who entertain their beaux while Mother and Father are out till midnight doing anything but taking care of their children."

Instead of allowing their children to patronize questionable amusement places, Hoover believes that parents should single these out as targets for an aroused public opinion.

Finally Mr. Hoover comments:

"Crime cannot be controlled by a single panacea. One thing, however, is evident. It must be attacked at the crossroads and in the grass roots of the land. Every home in the nation must become a sentry post against its evils . . .

"The hope of the world lies in a return to the faith of our fathers and a universal acceptance of the Supreme Being Who guides our destiny. The home, the school and the church are inseparable in working for the goal of a crime-free world."

Factual Information From Behind Iron Curtain

Reds Re-Writing 'History' Of Poland

THE Inter-Catholic Press Agency, with headquarters in New York, released the following news items emanating from Warsaw, Poland, on July 22. The items deal with the manner in which the Communist govenment is striving to poison the minds of school children; with the manner in which it is seeking to injure the Church by "slogan" propaganda, and with the Hitler and Stalin tactics of having the history of Poland rewritten for those in school, college and university, and who patronize public libraries.

Practically all the damage done to the minds of students during the last 400 years has been due to the falsification of history. At the time of the Reformation libraries were cleared of all books of instruction on the Catholic religion and of books dealing with the past history of Germany, England, Scotland, Norway, Sweden, Holland, Switzerland.

Every Christian in the world today would be either a Catholic or outside of all religion if the false versions of history had not poisoned their minds. In Protestant theological seminaries history as written by "Reformation" writers is taught, and that is why few Protestant clergymen harbor ill feeling towards the Catholic religion. There have been, of course, many notable exceptions, and these have embraced the Catholic religion through the very study of history either by their own personal investigation or by reading history as it has been written by those who had made deep research work.

As to the warping of the children's minds, the news item from Warsaw reads:

"The universities in Poland are introducing a new chair of 'history of material culture.' Under this definition lies a Marxist trap for the minds of youths, poisoning them with a materialistic viewpoint. The mentioned chairs are being established in the departments where the students learn about spiritual value of the history of mankind. Communism fears that a spiritual viewpoint might easily germinate in these departments.

"For this reason, in the center of studies at these departments they are creating the chair of 'history of material culture.' These chairs are to convince the students that the important thing about history of mankind is material cultur. This culture they say was the cause of the birth of spiritual values which could not have of themselves been

Continued on page 15

Judge Lifts Police Chief's Book Ban

Cleveland —(NC)— A judge here has ruled that a police chief does not have the power to act as a censor of obscene books.

Federal Judge Charles J. McNamee, a Catholic, made the ruling in the widely publicized case of a New York publishing firm against Police Chief Edward J. Allen and the City of Youngstown, O. The jurist issued an injunction which restrains the police chief from further "unauthorized conduct." Police Chief Allen, a native of Erie, Pa., also is a Catholic.

Judge McNamee upheld the constitutionality of Youngstown's ordinance directed at smutty books, magazines and other publications. The New American Library of World Literature, Inc., had attacked the validity of the ordinance on the ground that the word "obscene" as it appears in the regulation was too vague to be valid.

The judge while disagreeing on this point, held that Police Chief Allen, by forcing some of the Library's Signet books from Youngstown newsstands, had deprived the Library of a property right without due process of law.

'Without Authority'

"The defendant (Police Chief Allen) was without authority to censor books," Judge McNamee ruled. "Until a court of competent jurisdiction adjudged a book to be obscene or immoral, there would exist no warrant in law for its suppression. Not only did the defendant exceed his lawful powers in suppressing the publications, but the methods he employed in censoring the books were arbitrary and unreasonable.

"This is not to impugn the defendant's sincerity of purpose or his praiseworthy ambition to suppress lewd and indecent literature. But a chief of police must act within the scope of his express and implied powers under law."

Police Chief Allen had banned the sale in Youngstown of more than 100 pocket-size books, including 39 published by the New York firm.

"Freedom of the press, together with freedom of speech and freedom of religion," Judge McNamee said, "occupy a preferred position among our constitutional guarantees. Censorship in any form is an assault upon freedom of the press. A censorship that suppresses books in circulation is an infringement of that freedom."

Distributors and dealers of the pocket-size books, the judge said, ordinarily are respected citizens. He pointed out that they handle thousands of books and cannot be expected to read them.

But the publishers, he said, read every book that is offered for sale. He added: "So, when an obscene publication is displayed on the bookstands, it is the publisher who is the real offender." He said the publisher usually is a resident of another community and not subject to prosecution in local courts.

When police threaten to prosecute local distributors and dealers, the jurist said, the merchants are anxious to avoid bad publicity and quickly withdraw the publications from sale rather than face a court proceeding. He characterized this type of action by police as "censorship in advance."

"Freedom of the press is not limited to freedom to publish, but includes the liberty to circulate publications," Judge McNamee observed.

Chicago Worker Helps A 'Luckey' Family In China

Chicago (NC)— Without knowing he had done so, John Luckey, a sprinkler fitter here, joined the "Adopt A Family" program sponsored by the National Council of Catholic Women and War Relief Services—National Catholic Welfare Conference. As a result, there's a "Luckey" family in Hong Kong.

It started when Mr. Luckey was sitting on the front porch of his home, thumbing through a copy of The Catholic Digest magazine. He read about the program and the enormous need for relief for the millions of Chinese and others who are packed into Hong Kong after escaping from Red China.

Then Mr. Luckey, who is a Catholic, acted. He sent off a money order for $50 to WRS—N.C.W.C. in New York and a letter which said: "Can you tell me how much it would cost to adopt one of these refugee families? I'm an apprentice and don't make too much money, but enclose a money order for $50."

WRS-N.C.W.C. lost no time in acting. Mr. Luckey's contribution was forwarded to Father Paul Duchesne, a Maryknoll priest and a WRS—N.C.W.C. representative in Hong Kong. The priest passed on Mr. Luckey's contribution to the family of Kwai Leung, a pipe fitter who earns $26 a month as a warehouse handyman, but is unable to buy a full meal a day for his wife and four children.

CLEAN-UP CAMPAIGN — For the first year, Hammond parochial schools participated fully in the Hammond Clean-up Campaign. Picture shows Mrs. James H. McShane, (standing, left) Parochial chairman for both Catholic and Lutheran schools, and Mrs. Robert Jones, (standing, right), chairman of Public Schools, tabulating survey returns with the committee.

Six-Fold Increase

Officer Tells Of Growth Of National Women's Council

Purchase, N. Y. —(NC)— National Council of Catholic Women affiliations have increased nearly six-fold during the last 20 years, it was disclosed here by Margaret Mealey, NCCW executive secretary.

Miss Mealey spoke during the four-day Committee Institute of the National Council of Catholic Women at Manhattanville College of the Sacred Heart here. Seventy women from eastern States, the Philippine Islands and the British West Indies attended the sessions.

The institute was conducted on a workshop basis, with special attention focused on questions and discussions from the floor. The workshops dealt with the work of NCCW committees—on family and parent education, social action, and organization and development.

Miss Mealey displayed charts which showed the NCCW's growth over the last 20 years. She pointed out that in 1933 the Council had 1,404 affiliates, while today it has 8,120 affiliates. She said that the national committee system also has grown from seven in 1930 to 18 today. The committee system is the "life blood" of the NCCW, Miss Mealey added.

Catherine Schaefer, United Nations observer for the National Catholic Welfare Conference, detailed for the institute some impressions gathered on a recent trip through the Far East. She said the Asian people are intensely interested in America and are greatly sensitive to any disregard on the part of Americans to the contribution Asians make to world progress.

"It is especially important to meet these people on spiritual grounds because that is the area where real ties can be built between us," Miss Schaefer said.

Another speaker was Mrs. Henry Barkhorn of Newark, N. J., the observer at the U. N. A premier showing of a new film, "The Works of Peace," made by War Relief Services — National Catholic Welfare Conference and narrated by Bishop James H. Griffiths, Chancellor of the Military Ordinariate, was another institute feature.

Gets Masters Degree

Gary — Gary Chapter, Association of Catholic Trade Unionists' director of education, John Jancose, received his Master of Arts degree in Education at DePaul University's summer convocation, August 7. Mr. Jancose, a member of American Federation Teachers Union, local No. 4 AFL is student Councilor at Froebel High School in Gary.

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GIRL SCOUT LEADERS FROM THE AMERICAS—Rt. Rev. Msgr. Philip J. Furlong, pastor of the Church of St. Thomas More, was host to six Latin-American Girl Scout leaders visiting the United States as part of the 1953 Girl Scout International Interchange Program. With the prelate are, left to right, (seated) Gladys Estela Elias-Reyes, San Salvador; Mrs. Mercedes Lasso de la Vega, Panama City, Panama; and Maria Cecilia Angel, Medellin, Colombia; (standing) Norma Eugenia Lozano, Quito, Ecuador; Maria Teresa Santolalla, Peru; and Alicia Perdomo, Bogota, Colombia. Miss Mary Catherine Jennings, Director of Catholic Relations for the Girl Scouts of the U.S.A., accompanied the Latin-American visitors. (NC Photos)

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Ask Us Another

SINCE you offered to give us answers to the so-called facts contained in the advertisement placed in the Washington newspaper by "The Church of Christ" of that city, may I herewith request that you do so?

SINCE you sent us a copy of the advertisement we shall quote from the paragraphs in the order they appear.

Number I reads: **"The Apostles taught an entirely different doctrine than that which is taught by the Roman Catholic Church."**

Since that is only a statement and not supported by any proof, we shall only counter it by a statement which might read: "The Apostles taught the same doctrine taught by the Catholic Church today."

Number II reads: **"All the Apostles died long before the Catholic Church came into existence. The last Apostle died about 95 A.D. This was at least 500 years before the Roman Catholic Church was established."**

The second point is also a mere statement supported by no proof. The Apostles, members of the only Church then existing, referred to it in the Apostles' Creed as "The Catholic Church."

The Catholic Church not only existed but had converted a large portion of the Roman Empire before the year 500. General Councils, defining Catholic doctrine, had been held in the year 325 at Nice; at Constantinople in the year 381; at Ephesus in 431; Chalcedon in 451, and the second at Constantinople in 553. Now there were present at these Councils, over which the Pope or one of his legates presided, only Catholic Bishops.

Point III in the advertisement placed with the Washington Post by the Church of Christ in Washington, D. C., reads: **"The Apostle Peter was a married man and was never a Pope, nor was he referred to in the Bible as head of the Church. No Apostle ever taught the doctrine of celibacy—1 Tim 3:2; 4:-13; 1 Cor. 9:5."**

We agree that Peter had been married, but did he not say to Christ "Behold we have left all things and followed Thee" (Mark 10:28)? He would not have left much if he had not left his wife.

Only one who has read the writings of infidels or of the Reformation historians—who were obligated to write that way by civil authorities—could hold that St. Peter was not the first visible head of Christ's Church, executed with Paul under Nero in Rome.

The historian Whiston writes: "That St. Peter was at Rome is so clear in Christian antiquity that it is a shame for any Protestant to confess that any Protestant ever denied it" (Memoirs).

In his "History of the Apostles," Ch. XVIII, the historian Lardner writes: "It is the general, uncontradicted, disinterested testimony of ancient writers in the several parts of the world—Greeks, Latins, Syrians."

The Bible does not say in so many words that Peter was "the head of the Church," but all that is implied, since he heads the list of the Apostles published by all the Evangelists—and they did not write in collusion. Peter presided at the election of a successor to Judas; he presided at the Council of Jerusalem; he was commissioned by Christ to feed his entire flock (John 21:15-17). He is the only one to whom Christ gave "the keys to the Kingdom of Heaven," and the delivery of keys always implies the delivery of authority (Matt. 16:18-19).

Did not Christ, whom St. Paul calls "the Rock" (1 Cor. 10:4) give the name "rock" to Peter, whose name had been Simon (Matt. 16:17-18)?

The law of celibacy for priests is an ecclesiastical law, but St. Paul recommends it (1 Cor. 7:7-8). He could hardly have required a Bishop to be the husband of one wife, if he himself, a Bishop, was not married. Early Christian writers hold that St. Paul meant that no one could be selected for the Bishopric who had been married more than once.

But the best reason for clerical celibacy is mentioned in the same chapter, verses 32-33.

In the Eastern Church, united with Rome, a married clergy is permitted—provided the person had been married before ordination. No one may be elected a Bishop who had been married.

Point IV of this advertisement reads: **"No Apostle of Christ nor any other writer of the New Testament ever mentioned the Catholic Mass, auricular confession, praying to or in the name of the Virgin Mary nor any other doctrine peculiar to the Roman Catholic Hierarchy. The Apostle said: 'For there is one God and one Mediator between God and man, the Man Christ Jesus'** (1 Tim. 2:5)."

The word "Mass" is not mentioned in the Bible any more than the word "Bible" is mentioned in the Bible, or the word "Holy Trinity," but the institution of the New Testament sacrifice, which we call the Mass, is clearly mentioned by three Evangelists in words whose meaning cannot be mistaken; the Acts of the Apostles refers to it; the Catacombs under the city of Rome contain reference to it on all sides. The Catacombs are also filled with pleas to the martyred saints, who are buried there, for their prayers. Understand that these were Christians who were instructed by the Apostles and their early successors.

St. Paul's words about one Mediator must be interpreted by what the Apostle says in the very next verse "Who hath redeemed us." Evidently there is only one Mediator Who has redeemed us. But mediators by intercession are not excluded, or no minister would be allowed to pray for his people or ask his people to pray for him.

All official prayers of the Catholic Church are offered to the Heavenly Father "through Christ our Lord." If we use the intercession of Mary and of other saints, it is because "where two or three are gathered together in prayer, God is in their midst" (Matt. 18:20). Who, more powerful with God, could be gathered together with us than Christ's mother and those who loved and served Him so well on earth that they are now with Him in Heaven?

Point Number V in the advertisement reads: **"Matthew records the command of Christ to call no man father who is on earth, for one is your Father Who is in Heaven"** (Matt. 23:9).

What a strange interpretation of that text! We wonder what the writers of that advertisement call their own "Dads." The Lord's Prayer starts with the words **"Our Father,"** and evidently there is only one **universal** Father, the Author of all things—and He is our Father in Heaven.

St. Paul gives the reason why the priest is called "father": "For in Christ Jesus by the gospel I have begotten you" (1 Cor. 4:15). One who begets another is in Christ's Church his "spiritual father." St. Paul calls Timothy "his son." Evidently Timothy must have regarded him as his spiritual father (1 Tim. 1:2; Phil. 2:23).

Point VI reads: **"The teaching of the Apostles came from Heaven and is not subject to any change, whereas the teaching of the Catholic Church is from man and is continually changing."**

Surely the Apostles were men, even though they were instructed by Christ Who came from Heaven; and the Christ Who taught them said He would be with them "all days even to the end of the world" (Matt. 28:20). Since they were not to live until the end of the world and the Church was destined to live that long, the successors of the Apostles were included in the promise made to them.

You must go to the diary of the Catholic Church and not to other sources to ascertain whether the Church has changed in any essential teaching from the time of the Apostles. That diary is on record in the Acts of the Councils. They were held at an average of one per century from the 3rd to the 19th, and recorded what was the belief and practices in the third, in the fourth, in the fifth, in the sixth century, etc.

Then the advertisement goes on to say that St. Paul pronounced accursed those who would preach a different gospel than that which he preached (Gal. 1:8). That is the very text which Catholics use against all other sects. They have been teaching different gospels than that which Christ taught; doctrines different from those contained in the records of the General Councils of the Church.

Point VII reads: **"The Apostles taught and emphasized the fact that the only source of divine authority is the Bible."**

The Apostles certainly did not teach that. Not a single Christian until the end of the fourth century knew what constituted the Bible as far as the New Testament is concerned; and it was the New Testament teaching that was intended for Christians.

Christ did not write a line for anybody to read, and very few of the Apostles wrote; only two of them wrote gospels. How could anybody today assume that the writings of Mark and Luke, who were not Apostles, were inspired except on the infallible authority of the Church?

It does not occur to modern churches that they, while professedly repudiating the authority of the Catholic Church, acknowledge it even to be infallible when they accept the whole Bible as the inspired word of God.

St. John (20:30-31) is quoted as defending the all-sufficiency of the Bible as a rule of faith. It is his **own writings** which St. John calls "this book," because the Bible was not in book form until three centuries later, and then it was in a manuscript form, and written on parchment, which the common people could not naturally have had. No one had all the New Testament writings until 300 years after Christ and the Apostles. It was not determined which writings were inspired until that time. Yet that was the era of martyrs and of great saints. They learned from the authority of the teaching Church.

In point VIII the advertisement pretends to prove that nothing should be accepted on Tradition. How inconsistent that is, because the Bible itself is accepted by Protestants on tradition; so is the observance of Saturday instead of Sunday; the observance of Christmas on the 25th of December; and of Easter on the first Sunday following the first full moon of spring; and many other religious practices.

Quoting text against text, we would refer to a verse (2 Thes. 2:14) of St. Paul which reads: "Therefore brethren stand fast and hold **the traditions** which you have learned whether by words or by our epistles"; his words to Timothy (2 Tim. 1:13-14; 2 Tim. 2:3).

It is erroneous for people to assume that only the "written" word of a few Apostles should be accepted and not their "spoken" word, which was delivered copiously by all the Apostles from the day they were sent out by Christ until their deaths in different countries. What they **spoke**, even though under inspiration, was Tradition as distinguished from written Scriptures. As we have said, only two among the Apostles **wrote** gospels.

We mention this because in point IX we read: **"The only authentic record of what Christ and the Apostles did is what is found in the Bible."** That would mean that anything else taught by the Apostles by word of mouth was not to be accepted.

Point IX observes: **"Nowhere in this book is any mention made of the Catholic Church, the Roman Catholic Church, The Roman Catholic Hierarchy, or of any of the officials of this organization, such as the Pope, Cardinals, Archbishops."**

The word "Christian" was given to Christ's early followers not by friends, but by their enemies as an opprobrium, but the word "Catholic" was given the Church in the first century by friends as contained in the Apostles' Creed. Most Protestant organizations have inserted the word "Christian" for "Catholic" in that Creed, which is not justified.

The word "Catholic" means "universal." It is derived from Christ's injunction that His gospel be carried "to **all nations**," that **all things** whatsoever He taught them should be preached (Matt. 28:19-20). The Church was to be Catholic or universal not only in place but in doctrine and under one government "one fold under one shepherd" (John 10:16), and such it was until the Reformation. Hence the changes were not made by Catholics, but by Protestants.

The **word** "Pope," meaning "Father" was given to the Vicar of Christ, just as the **word** "Bible" was given to the Scriptures which the Catholic Church declared to be "inspired."

Cardinals and Archbishops are only honorary. They do not differ essentially from Bishops, which name appears in all the writings of the early Christian authors. An Archbishop or Cardinal has no more authority than the Bishop has in his own diocese.

Point X reads: **"Christ had no successors and neither did the Apostles. The only way to hear the voice of God is through the Bible."**

The text quoted proves the opposite. Christ commissioned the Apostles to go teach all nations, "all things whatsoever I have com-

Continued on page 15

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RIGHT or WRONG

Editors' views on current events and others' comments

Clergy Comrades Of The Communists

OVER here we have been investigating Communists among the Protestant clergy, but it does not seem to be quite generally known that Russia has, for a long time, striven to gain the support of Protestant churches in its war on the Catholic Church. Clergy, with either Communist affiliation of Communist sympathies, have certainly been silent on the subject of Communism until the last couple of years when it has become very unpopular outwardly to show any sympathy. In fact we have quoted Protestant ministers who are alleged, in the secular press, to have said that they would prefer to see America go Communist than Catholic.

But behind the Iron Curtain, the Calvinistic Church called, at least in Europe, the "Reformed Church," has been the chief vehicle of Soviet propaganda among Protestants in Europe, the United States and South America. This Calvinistic body embraces the majority of Protestants in Hungary, Czechoslovakia and Roumania, and some of its leaders have been foremost in cooperating with the Red regime.

The key figure in Hungary has been Bishop Janos Peter of the Hungarian Reformed Church. When the Soviet authorities declared that the eastern Protestant churches must not only give unconditional obedience to the State, but must strictly follow the Party line under all circumstances, they found in Bishop Peter a man who would cooperate.

This does not mean that all east European Protestants are completely in sympathy with the Red government under which they live. It is known that the Lutheran leaders in Hungary resisted the Communist regime for quite a long time. But today their resistance has been completely overcome.

The Boss

Bishop Peter is in charge of all former contacts and affairs for the Hungarian Reformed Church. Theoretically he is subject to Bishop Albert Berecsky, head of that religious body, but his independence is not interfered with. He enjoys "the fullest confidence" of the Budapest authorities, and rumors now have it that he will replace Bishop Berecsky.

Dr. Karl Barth, Europe's most distinguished Protestant theologian, has denounced Bishop Berecsky because of the scandal he has given to the Western European people.

Bishop Peter is called "comrade" by the Communists, and was permitted a visa to attend the Congress of the General Presbyterian Alliance held recently at Edinburg, Scotland. At that Congress he delivered an address in which he praised the Red masters of Hungary, claiming that there is complete religious freedom in his country, and that the people are happy and prosperous under the wonderful leadership of Premier Matyas Rakosi.

He visited London and made similar statements to a representative of the Communist Daily Worker.

Returning home, instead of making a report to his religious superior, he sent it to the State Office of Church Affairs, a Communist created Bureau. He informed his religious superior that if he wanted a copy of that report he should get it from that office. Bishop Berecsky did apply for a copy of the report at that office, but it was refused him. He was told that his subordinate was "entitled" to act independently.

Now if these Protestant prelates had cooperated with Cardinal Mindszenty and other Catholic Bishops there might today be almost complete religious freedom and other freedoms.

The Church is nowhere more severely persecuted than in Poland, but because the Poles—95% Catholic—do offer all the passive resistance they are able to muster, Russia is a little afraid of carrying its persecution too far. The Catholic churches were never so filled on Sunday as they are today. You may be certain that in any war between Russia and the United States the Poles would throw their cooperation to the Western Powers.

Bishop Oxnam

Bishop Oxnam of the Methodist Church, who appeared recently before the House Committee on Un-American Activities, is a close friend of Jerome Davis, one-time head of the American Federation of Teachers which, back in 1936, claimed a membership of 30,000 with locals in 500 cities and towns. This was disclosed in a Bulletin issued by the Teachers' Union of Columbia University Summer Session Committee, Vol. I, Section 2, on July 30, 1936.

At its Philadelphia Convention in 1936, the American Federation of Teachers elected Jerome Davis President. He was the author of a work entitled "Studies of Soviet Russia," and, note carefully, it was published by the Communist Vanguard Press. This Convention denounced Congressman Blanton, who had been placed on a subcommittee to investigate charges that Communism was taught in the public schools of Washington.

If there were any hesitancy to believe that the organization known as the American Federation of Teachers had strong Communistic leanings, it should have been dissipated by the conduct of the delegates to the Philadelphia Convention held during the latter part of August in 1936. According to a report published by Lt. Col. Orvel Johnson, a member of the Bar of Oklahoma, the American flag was denied a place in the Assembly Hall, while a huge red banner of the Socialist Party bore an arm with the lighted torch and the legend: "Workers of the World, Unite." He wrote at that time:

"Socialist, Communist and Communist - controlled organizations surged in the convention hall with their elaborate displays of subversive and inflamatory literature. Thousands of pieces of printed matter, frankly subversive of American institutions, were furnished the teacher-delegates to be distributed back home.

"Among the exhibits most popular with the Delegates were those of the following: American League Against War and Fascism, Socialist Call, New Masses, League for Industrial Democracy, Scholastic Magazine, American Birth Control League, National Council for the Prevention of War (which dispensed literature on the Emergency Peace Campaign), War Resisters' League, Social Frontier Magazine and similar organizations . . .

"It was natural that the convention should unanimously adopt resolutions indorsing the Farmer-Labor Party (Communist-inspired) and calling on teachers everywhere to cooperate.

"Logical, it was, too, that the convention should vote unanimously to cooperate with the American League Against War and Fascism and another Communist-controlled organization, the American Student Union . . .

"It was made plain by many speakers that when the American Federation of Labor expels the Lewis followers, the teachers will unite with Lewis.

"The new 1,000 teachers were furnished with literature attacking loyalty oaths, and resolutions, adopted unanimously, pledged the members of the American Federation of Teachers to carry on an unrelenting war on loyalty oaths and all other patriotic legislation. A radical youngster, just back from Spain, brought an eye-witness account of the struggle the red Popular Front is making to continue control of the government. The convention was called upon to appropriate $5,000.00 immediately to the Spanish Reds and to call on all other labor unions within the American Federation of Labor to 'take such action as may be feasible, in aiding the Spanish Government.'

"The Communist Workers' Schools of Philadelphia supplied the teachers with literature relating to the courses of study and text books used while the Communist bookshops furnished the teachers with printed greetings, setting forth lists of Communist books available at special rates to teachers. Scores of these books were purchased and read during the convention sessions. The book list carried this invitation:

"'As an act of friendly solidarity with the aims of the American Federation of Teachers we have made careful selection from our large stock of progressive literature which we offer you at specially reduced prices.'"

Even the President of the United States should want to be fully informed on the nature of Socialism in the United States 30 and 40 years back. If any should know its character then, the editor of this paper should, because it came into being in order to combat the anti-religious propaganda which the Socialists were conducting over a period of years in this country. At a Chicago Convention delegates said about Socialism what Lenin had said about Communism, namely, that it and Christianity are poles apart, like fire and water.

Such was Socialism in the United States when Paul Blanshard left the ministry one year after ordination to become a propagandist for Socialism. We have no interest in attacking any individual, be it Oxnam or Blanshard, but we are absolutely certain that no Investigating Committee in Washington has ever revealed the whole truth about either.

Communism has been playing with Protestant bodies in order to win their support against the Catholic Church—Communism's chief target—and Protestant bodies have so often been warning our State Department against doing anything which might enhance the prestige of the Catholic Church so that even our government, from the late President Wilson's time, has withheld that cooperation with the Catholic Church in Iron Curtain countries which could easily have prevented their capture by the Communists.

Continued on page 15

Holy Land To Be Transplanted Here

Multi-Million Dollar Project to Florida

ST. PAUL, MINN. — Announcement has just been made by internationally known actor, director and producer, Mr. Eddie Dowling, of elaborate plans consummated to recreate here in the United States an exact replica of the Palestine of Christ's time.

An initial $2,000,000 will be spent to recapture, in permanent life-size, the hills, narrow streets, the wayside and the true urban architecture of ancient Judea—where Christ lived for 33 years and where Christianity was born. It will be a gigantic mile-square Holy Land, complete to the camel, the donkey and oxcart—the Bethlehem, Jerusalem, Nazareth and its people of 2,000 years ago.

Wholly a non-sectarian project, its financial backers of Catholics, Protestants and Jews ultimately expect to spend upwards of $10,000,000. on this walled composite city. The location will be on U. S. Highway No. 1 near either Jacksonville or Palm Beach, Florida.

A feature will be a 5,000 seat Amphitheater in which will be enacted on a fittingly majestic scale, the most moving dramatic incidents in human history, the Birth and Death of Christ. These dramas are planned to be presented in 120 performances every year extending from Christmas to Easter with a huge cast of Broadway and Hollywood stars.

This supreme effort by Mr. Dowling, after a lifetime devoted to outstanding accomplishments in the theater, is fully described in an exciting article in the September issue of the Catholic Digest magazine. Now available at your Church door or on better newsstands.

FORT WAYNE DIOCESAN EDITION OF

OUR SUNDAY VISITOR

With YOUTH Section

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GOD LOVE YOU

Most Reverend Fulton J. Sheen

YOU cannot share the life of Christ without participating in His Mission to the world.

The Holy Father, His Vicar, has to help support 100,000 missionaries, over 1,200 hospitals, 45,000 schools, 219 leprosaria with 74,000 lepers. Last year His Missions cared for 60,000,000 people, mostly pagan. Here are some problems that confront the Church. For example, the Gold Coast in Africa. The district of Dunka has 9,068 Catholics in 49 widely scattered missions averaging from 30 to 50 square miles each. There are two priests. In the entire Cape Coast archdiocese there are only 19 parishes and 625 out-missions.

Many native governments in Africa insist on a policy of secular education without religion. In many places, if it were not for our missionaries there would be little education at all. In the Gold Coast out of 3,008 schools 1,111 are Catholic. Quite apart from the injustice of secularizing these schools, there would be a complete breakdown in the moral tone of the people.

As a result of Communist persecution in China, the British Colony of Hong Kong in a few years has about two million refugees, over 90,717 of whom are destitute. Hong Kong has only an area of 390 miles and is five sixths mountainous. The Junk Bay area alone out of this number has had 1,220 baptisms. The burdens laid on the missionaries in Hong Kong is beyond our powers of comprehension in this land of plenty.

The missionary picture of Uganda is brighter. The Education Committee recently stated: "We are unanimous in our conviction that education in the fullest sense must have a religious basis."

One of the most satisfying experiences of life is to be interested in the spread of the Faith. Make a sacrifice for the Holy Father's Missions and you will love them. Send your old gold, heirlooms or jewels, thanksgiving offerings for blessings, first raise in salary, the equivalent of a luxury.

GOD LOVE YOU to the following: to Anon. for $728.39. "Please use this check for as much good as it can possibly do. I am in need of God's help to make an important decision." . . . to Mrs. F. S. for $5. "I am the mother of eight children and appreciate them very much. I just bought a new icebox and thought I would send something to the Missions." . . . to K. E. S. for $15. "I have had difficulty in renting a storeroom. I promised the Missions half of the first month's rent if I secured a desirable tenant." . . . to M. T. S. for $5. "I made a promise to send money to the missions in thanksgiving for being honored to become a postulant." . . . to Mrs. A. W. S. "I am enclosing a check for $3,000 to be used for the Missions in this world and hoping that it will help me in the next." . . . to D. S. for $25. "I am having $1 a week deducted from my pay and am sending the Missions the money in the form of a $25 bond." . . . to M. M. and pupils who put on a dance recital and sent the proceeds of $734 to the Missions. . . . to J H. S. for $10. "Enclosed is 10% of the allowance we received for summer leave at the U. S. Coast Guard Academy. It goes fast for other things and some of it should go to the missions." . . . to Mrs. C. J. S. "Enclosed is $2 from the selling of eggs to be used—for the Missions. I want to share a little of the cash with the Missions." . . . to R. H. "Enclosed is $100, money received from the sale of china and a small collection of minerals."

The World Mission Rosary utilizes the eyes along with the fingers. The five decades have five different colors for five continents. This rosary along with an explanation of all the colors can be yours by sending your request and a $2 offering to the Missions.

Cut out this column, pin your sacrifice to it and mail it to the Most Reverend Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 109 East 38th Street, New York 16x, New York or your Diocesan Director.

Interesting Movie, But

Be Sure Your Friends Know These Facts

REV. RICHARD GINDER

THE film story of Luther's life is being taken out of Sunday-school rooms for exhibition in the downtown theaters around the country. It is undoubtedly an interesting picture, but loaded with Lutheran propaganda and dedicated to a perpetuation of the myths by which these people seek to justify their heresy. Good Catholics will give it a wide berth, just as they avoid a Protestant church service or revival meeting. However, some of our neighbors will certainly see it, and they may come at us with some questions. We had better be prepared for them.

Luther's disciples have always made a great to-do about alleged abuses concerning indulgences. They claim that indulgences were sold in Luther's day. This is a slander that they have parroted over four centuries, most of them without even being able to define an indulgence. They couldn't tell you what an indulgence is if their life depended on it. Nevertheless, they will roll their eyes piously toward heaven and tell you that the Pope's delegates actually sold indulgences—when for all they know an indulgence might be a new type of Asiatic peanut. But through sheer repetition the slander passes for the truth.

Actually, indulgences were not sold. The granting of an indulgence was sometimes the occasion of an offering. There is a world of difference—and there are many parallels. At a chistening or a wedding a Protestant generally gives an honorarium to the preacher. He is not buying the religious rite. He has not hired the minister for the ceremony. The christening or the wedding is the occasion of the offering.

In Catholic usage, the offering for a Mass is a similar practice. The Mass is neither bought nor sold. But it is customary, when asking for a Mass, to make an offering, called a stipened.

Some charitable organizations in the Church have different degrees of membership with proportionate dues. The deeper you get into it, the higher the dues—and the greater the spiritual benefits. There is nothing wrong with that. The spiritual privileges are a stimulus to greater generosity.

And so in Luther's day the Holy Father granted certain indulgences to those who while fulfilling certain spiritual conditions contributed toward his special fund—not for his own pocket, but for the building of a cathedral church to serve as the capitol of all Christendom, St. Peter's in Rome.

Punishment Of Sin

To explain the nature of an indulgence we have to go into the difference between eternal and temporal punishment. Practically all Protestants believe in hell. That's eternal punishment. But many Protestants see our human actions as either black or white. Sin is sin, in their eyes, and all sin rates hell-fire. This is illogical and unscriptural. Take your examples from civil life.

We can violate the law in large things or small. A man has broken the law. Depending on what he has done, he may get the electric chair or a two-dollar fine. In the spiritual order, one may sell Christ out completely, in which case one gets the "electric chair"—hell—capital punishment; or one may commit a sin thoughtlessly or in a very small matter, in which case one rates a "fine"—misfortunes in this life or purgatory in the next.

It is the difference between the electric chair and the penitentiary.

A fair example of sin with its punishment in this life is the hangover following intoxication. That's temporal punishment. And the bigger the sin, the worse the hangover—but it does go away. It won't last forever.

But suppose a man dies in the state of intoxication. Then he gets his hangover in the next life, since justice must be done.

Church's Power Over Sin

Most Protestants will grant that the Church—their own Church—has power over sin and its penalty. Most of them believe that baptism washes away sin and gives the Christian a title to heaven. We Catholics take a further step and say that if the Church has power over eternal punishment, she must have power over temporal punishment also, since the greater includes the lesser.

We cannot know what temporal punishment God assigns to venial sin, so the Church—in remitting that temporal punishment — is more or less working with an unknown quantity. Occasionally she grants what we call a plenary indulgence. In virtue of her divine authority, she just cancels the whole debt for one who in God's mercy earns that indulgence in full.

Most of the time, though, she grants only a partial concession, in terms of days and years—which calls for a further explanation:

In the early days of the Church, people went to confession very seldom. Once a man entered the Faith, he was expected to behave himself. A man might get forgiveness once or twice after conversion, but if he backslid any more than that, the Church might decide that he wasn't sincere and not worth the risk of another absolution. Pardon was granted on Holy Saturday.

You made your confession, then the priest would assign you a "canonical penance." He would ask you to fast maybe for three months or a year, and then present yourself for absolution.

Our present-day indulgences are based on an equation of that sort. By saying, "My God, I love Thee," we gain a 300-day indulgence—the remission of as much temporal punishment as a person gained by 300 days' canonical penance in the olden days.

Penance In Confession

Needless to say, our penance in confession also reduces the amount of temporal punishment due to our sins. When the priest gives us absolution, whatever we have confessed, we can be sure that hell-fire is out of the picture. But is there any temporal punishment remaining? We can't be sure. One thinks of a governor pardoning a criminal who has been condemned to death. He may set the man free, or he may commute the sentence, say, from hanging to 20 years' imprisonment. To be on the safe side, the Church orders that we be given a penance. This is a start toward wiping out the temporal punishment remaining to our sins. The penance imposed in confession has a special power of its own. Seven Hail Marys said privately will not compare in effect with the seven Hail Marys imposed as a penance by our confessor.

Other means of reducing temporal punishment are, of course, prayer, fasting, almsgiving, the corporal and spiritual works of mercy, patiently suffering the troubles of daily life, etc.

To gain an indulgence, one must be free of mortal sin; where there is question of a plenary indulgence, one must be free of venial sin as well.

As every Catholic knows, the Church is not stingy with indulgences. One can gain a plenary indulgence by saying the Prayer before a Crucifix after Communion or by saying the Rosary before the Tabernacle. And at the hour of death, every priest is empowered to forgive our sins, give us Holy Viaticum, anoint us, and grant us the plenary indulgence that will speed us to heaven.

This is meant to be

Personal

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says LOUIS T. DUFFY, Sr.
High Treasurer

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Literature providing full information mailed on request

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Guarded by her protection—
guarded in body, from the ills of time . . .
guarded in soul—
from vain wanderings of mind . . .
from wrong decisions in the will . . .
guarded in soul and body, from all sin . . .

Guarded by her protection—
God's almightiness is at her disposal . . .
God's wisdom is hers to use . . .
—and so we are well guarded . . .

We may with joy in our hearts take part in her feast—
it is Mother Mary's birthday in Heaven . . .
and Mother's joy is our joy . . .
she is safe with God, even though we are still pilgrims . . .
and because she is safe, she wants us safe too . . .
—and both facts should make us very happy . . .

Dear Mother Mary, happy birthday and many, many happy returns all through the endless ages of eternity. I am so happy that you are so happy. Thanks be to God for that! Just continue Mother to keep me always in mind so that one day I'll be endlessly happy with you.

Pre-School Children Ignorant Of Prayers, Sister's Survey Says

The family is shifting the burden of religious instruction to schools. That is the conclusion of a Cincinnati parochial school Sister after a survey of first-graders which revealed that only one-third of them were familiar with the Our Father.

The children didn't have to know the prayer, Sister pointed out; they only had to indicate that they had heard of the "Our Father" and knew what it was. Other findings from the questioning of 614 boys and girls:

Only two-fifths had any knowledge of grace before meals; two-thirds did not associate Christmas with the Nativity; children of mixed marriages received less pre-school religious instruction than those of Catholic parents.

Among children of mixed marriages, the child with a Catholic mother had better religious training than the one with a Catholic father. But the knowledge was still slight.

For instance: 64 per cent of the children of Catholic parents were acquainted with the Sign of the Cross; only 9 per cent of the children of Catholic mothers knew it; and the percentage of children of Catholic fathers familiar with the Sign of the Cross was only 4 per cent.

Sister's conclusion: The young mind of the pre-schooler, receptive and eager to learn about God, is not getting the knowledge it seeks.

The survey was made by Sister Ann Raphael Jordan of the Sisters of Charity as part of a thesis for a degree of B.S. in education.

It is better to be nobly remembered, than nobly born.—**Ruskin.**

Thinking With God

FRANCIS P. LeBUFFE, S.J.

O GOD, who deigned to choose the virginal womb of Blessed Mary as Your dwelling, grant, we ask, that guarded by her protection, we may, with joy in our hearts take part in her feast.—Collect for Assumption Eve, Aug. 14.

O God—
Father of the Virgin Mary . . .
Son of the Virgin Mary . . .
Spouse of the Virgin Mary . . .

O God—
Who brought us out of the nothingness of being . . .
Who redeemed us from the loss of grace . . .
Who sanctifies us now by His indwelling . . .

Who deigned to choose—
it was God's free choice that singled Mary out to be His mother . . .
but had left it to her free choice to consent . . .
for despite the graces He wants to give, He always respects the free will of man . . .

The virginal womb of the Blessed Mary—
she was the woman who was, through her Son, to crush the serpent's head . . .
she was the Judith of the New Law who was to scatter our enemies . . .
she was the new Esther who was to save us from the King's wrath . . .
she was the Virgin Mother Isaiah had foretold . . .

As Your dwelling place—
from the time Mary had granted God's request . . .
through the nine long months of her expectancy . . .
and from therein, Christ—
sanctified John in his mother's womb . . .
revealed His presence to Elizabeth . . .
smote the chains of dumbness from Zachary . . .
heightened each moment of His Mother's holiness . . .

Grant we ask—
because of our helplessness . . .
through Mother Mary's intercession . . .
through God's own love for us . . .

You're Really Missing Something If You Don't Grow

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Here's Why! A lot of gardeners are discovering that the Daylily (Hemerocallis) is one of the most beautiful and satisfying flowers they have ever planted. It blooms longer than any other lily. Even in the north they often bloom for 8 straight weeks and longer! And they're the easiest to grow of any perennial we know of. Thrive in sun or shade, dry or damp soil. And what colors! Almost anything you can name: lemon ice, gold, amber, purple, wine, crimson, brown copper, red, sherry. To introduce you to this wonderful flower, we make you a special introductory price of 4 bulbs for $1 or better still 12 for only $2. SEND NO MONEY. On delivery pay cost, C.O.D. and postal charges. Save money! We pay postage on prepaid orders. Satisfaction guaranteed or money back. Order NOW!

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Book News, Notes And Reviews

Briefs

WHY has the population of Ireland declined from 6,500,000 in 1941 to only 3,000,000 today? Sean O'Faolain's analysis of the problem, "Love Among the Irish," which appeared in the March 16 issue of Life, stirred up American interest, especially among the Fighting Irish. Now there is the announcement that Viking will publish in November a book edited by Father John A. O'Brien, titled The Vanishing Irish. Mr. O'Faolain's article will be included in the book, along with contributions from Bryan McMahon, Maura Laverty, Paul Vincent Carroll, Margaret Culkin Banning and Kathleen Norris.

The Vanishing Irish will discuss the reasons for the decline in Ireland's population and in its cultural tradition, the mass migrations of the Irish in the past century, late marriages, and the influence of the aged in Irish society.

• • •

A recent publication from the presses of the Bruce Publishing Company, Milwaukee, is The Case of Archbishop Aloysius Stepinac by Richard Pattee (tentatively, $5.50). The book is an expose of the operation of legal justice under the communist concept. The author bases his charges of fraud on 70 documents which were smuggled out of Yugoslavia. They prove that the so-called indictment was pieced together to form an ill-fitting puzzle of fantastic legal charges, expert propaganda, and illogical conclusions.

VIRGINIA BECK SMITH

In addition to an analysis of the indictment, the book contains many pastoral and personal letters written by Cardinal Stepinac (created a cardinal January 12, 1953), sermons, and memoranda by his secretaries attesting aid to Serbians and Jews. It constitutes a thorough vindication of the long-imprisoned and now seriously ailing victim of Communist terrorism.

The author, Richard Pattee, was formerly with the State Department and is now a traveling observer and Consultant for the National Catholic Welfare Conference, Washington, D.C. He has written a number of books, both in Spanish and English, the most widely known being This Is Spain and Love Thy Neighbor, the latter published by Our Sunday Visitor press at $1.00 postpaid.

• • •

Published recently by McMullen Books is W. B. Yeats' Letters to Katherine Tynan, edited by Roger McHugh ($4.50). The period covered in the correspondence is from 1887 to 1892, the early formative years of the great poet. The letters attest to the influence on Yeats of Katherine Tynan, one of the outstanding Catholic authors at the turn of the century. They have never been published before in book form.

• • •

A useful book which appeared this summer is W. Philip Leidy's A Popular Guide to Government Publications (Columbia University Press, $3). It contains some 2,500 titles of pamphlets issued by the Government Printing Office, mostly during the period 1940-50. These titles were selected from among 200,000 government booklets on the basis of those "which should be of first interest to the public." The GPO produces about 20,000 titles yearly.

Mr. Leidy, in his preface, points out the best-sellers among the government booklets. Some of the most popular have been Care and Repair of the House, Infant Care, Family Fare, Principles of Automotive Vehicles, Technique of House Nailing, Safety for the Household, and Controlling the Japanese Beetle. The booklets average from 10 to 15 cents in price.

For Your Daughter

True Story Of A Nun's Life

AND Spare Me Not in the Making by Sister M. Catherine Frederic, Bruce Publishing Co., Milwaukee, 96 pp., $2.

"Oh, Lord, make me a saint, and spare me not in the making." These were the words which Sister Catherine Frederic borrowed as a young novice from an older Sister to guide her religious life. Thence comes the title of this book which is the diary of a young girl from the day she enters the convent through her postulancy, novitiate, and the early years of profession. The diary was widely circulated for many years in typescript form and was successful in introducing young girls to convent life.

Sister Catherine Frederic's record of her early religious life is an intimate one. She does not mask the trials. The exacting role of the mistress of novices in forming religious character is brought out by a candid confession of the reprimands the novice received to curb her self-love and obstinacy. But the religious spirit in which these rebukes were accepted are displayed in the young nun's prayers to conquer self. The descriptions of the simple joys and moments of exaltation in a young nun's life are as unaffectedly and as honestly presented.

This is the sort of book to give any young girl who thinks she may have a vocation. Sister Catherine Frederic's epilogue is a concise clarification of the ways to detect a call to the religious life.

Another inside story of convent life appears at about the same time as this one—Norma Downey Ferraro's Few are Chosen. Bidding to be a best-seller by its sensational disclosures, this book is a distortion. The simple truth of Sister Catherine Frederic's portrayal of convent life calls the lie to such embittered and unbalanced "exposures" of "escaped" nuns. It is the way of prejudice to make success stories of these failures without considering the legion of women like Sister Catherine Frederic whose lives are full and rich in the convent.

A Moulder Of Men

A Moulder of Men by W. Coleman Nevils, S.J., Apostleship of Prayer, 515 East Fordham Road, N.Y., 284 pp., no price listed.

This is a memoir of Father John H. O'Rourke, S.J., nationally known Jesuit who during his life won distinction in many fields, but most notably in his Christ-like priestliness. He was first rector and master of novices of St. Andrew-on-Hudson, an outstanding retreat master and preacher, and an editor of The Messenger of the Sacred Heart. Father Nevils' commentary volume is not a biography in the strict sense of the word, but a composite of personal reflections, letters and testimonials from the revered priest's numerous friends.

Books Received

Most Rev. Anthony J. Schuler, S.J., D.D., Sister M. Lilliana Owens, Revista Catolica Press, El Paso, Texas $3.50.

Love Is My Vocation, Tom Clarkson, Farrar, Straus & Young, 101 5th Ave., New York 3, New York $3.00.

As the Clock Struck Twenty, S.M.C., Ave Maria Press, Notre Dame, Ind., $3.00.

The Adventures of an Angel, Richard I. Rooney, S.J., Ave Maria Press, $2.50.

Nothing is Quite Enough, Gary MacEoin, Henry Holt Co., 383 Madison Ave., New York City $3.50.

Russia and the Woman, Clarence P. Milligan, Vantage Press, Inc., New York City, New York $3.00.

The White Monks, Louis J. Lekai, Cistercian Fathers, Okauchee, Wisc., $4.75.

St. Andrew Daily Missal, E. M. Lohmann Co., St. Paul, Minnesota, prices determined by bindings.

'Holy Work'

A Cure For Society's Ills

HOLY Work by Dom Rembert Sorg, O.S.B., Pio Decimo Press, Box 53, Baden Station, St. Louis 15, Mo., 124 pp., cloth, $2.50, paper, $1.50.

All work and no play makes Jack a dull boy. But all play and no work produces disorder, for "Man is born to labor and the bird to fly."

In this study, a revised and enlarged edition of the book **Towards a Benedictine Theology of Manual Labor,** Dom Rembert Sorg considers the ancient monastic theology of manual labor, the rule of St. Benedict, integration with the liturgy, and the social irradiation upon the laity of this theology of manual labor. When put to practice, the author thinks it might well cure the ills of our society. For, when labor is regarded as a commodity, and the exploitation of it as good business, the economic system is marked by greed and not by charity. To Christianize the economic system, first the concept of labor must be Christianized. That is the burden of this book: to show the dignity of manual labor.

Dom Rembert underlines the necessity of working with one's hands as punishment for Adam's sin ("In the sweat of thy face thou shalt eat bread") but he goes further to point out the lofty purpose in manual labor "which produces, develops, processes and distributes the goods of the earth, continues and completes the work of creation." Thus, by work, man "concreates" with God, using the faculties and tools which God has given him.

The whole ancient monastic tradition emphasized this necessity of manual labor, both as a religious necessity and as an ascetic practice whose motive was charity—self-sufficiency for the monastery and whatever abundance remained to be given to the poor.

The cleavage between healthy and decadent Benedictinism, Dom Rembert asserts, came during the Middle Ages when the clericalization of monks relieved them from manual labor. This was not the spirit of St. Benedict, the author insists. St. Benedict advised moderation in the rule on manual labor only for the "pusillanimous," those weaker souls who had a false cultural prejudice against working with their hands.

As for the layman, Dom Rembert declares that the ascetic value of manual labor applies with full force to him, implying "that labor is looked upon as a spiritual exercise for its own sake and not simply as the means of making a living or of practicing charity." The best place where the theology of manual labor can be worked out, for the layman, is in the rural movement where groups of lay families can live a fully Christian life, independent of outside economic pressure.

The whole point of Dom Rembert's study is that while man knows he has to work, he is missing the point if he only looks upon manual labor as a means of getting bread. In a civilization which works more and more to reduce work and increase leisure, this emphasis on the harmfulness of idleness and the worth and beauty of manual labor brings out the more wholesome way of life of those who don't disdain to use their hands.

The greatest achievements of a political and social value in the history of our country had their origin in the days when neither tax-supported schools nor universal compulsory education existed, but when Christian philosophy dominated the thinking of our statesmen. The Declaration of Independence, the Constitution with its Bill of Rights and the great state papers by our early Presidents are all predicated on a Christian philosophy of life. They are vastly superior to the Declaration of Human Rights emanating recently from the United Nations organization.—**Archbishop Karl J. Alter.**

Brother Michael's Quiz

Read this week's installment of **Brother Michael's Magic** carefully. Then try to answer each of the following questions. You may use your catechism to help find the answers. Five right is excellent; four right, very good; three right, passing; two right, poor, and if you get less than two correct Brother Michael is ashamed of you!

1. Where was Saint Peter living at the time of Saint Paul's conversion?
2. Did Christ give special power in His Church to any one of the apostles?
3. Was Saint Peter recognized as the head of the Church by the early Christians?
4. Did Saint Paul recognize the authority of the apostles?
5. How did Saint Paul's enemies try to prevent him from leaving Damascus?

See answers on page 14

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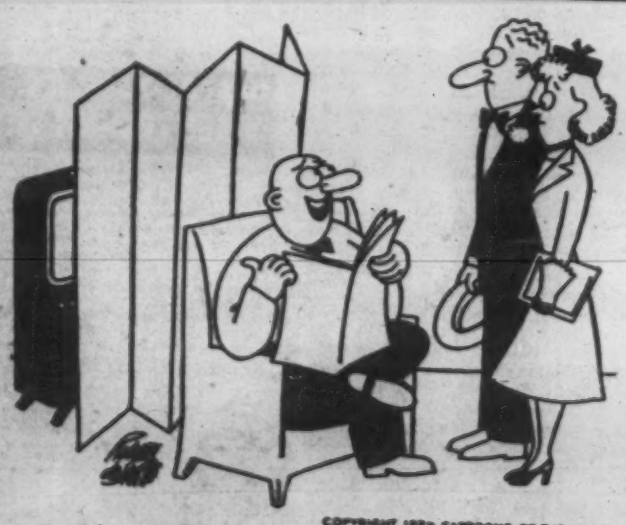

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Our Sunday Visitor HUNTINGTON, INDIANA

A Non-Catholic Looks Us Over

Observations On Your Letters

BETTY JEFFRIES

WHEN I was a kid, the greatest fear I had was of being alone. Completely alone. I could cry myself to sleep at night playing the part of the Orphan of the Storm.

As I got older, this fear took the form of adolescence and I was terrified of being unpopular. All high school kids seem to be. I was no exception. If there wasn't someone to go with, I didn't go. Nobody did. Fortunately there always seemed to be partners galore and we didn't miss a thing.

Funnily enough, that same fear is still with me. Today it's buried layers deep beneath psychology courses, philosophy courses, homily mottos and plenty to do. But it's there. Comes out occasionally when I'm tired or depressed. Or when I take stock of myself these past years. So far the antidote has escaped me. So far, that is, but not forever. I am beginning to see an end to it. A faint glimmering of light somewhere ahead.

It began to shine right after a column I did on bigotry and a letter came from Pennsylvania. Any time the topic turns to bigotry, things begin to pop either for or against. This time they popped for. Letters, I mean. From you readers who took time out to let me in on your most precious possession, your Faith. From all over the country they have been coming in. Not in mail sacks, I admit. But in a kind of thoughtful, generous way I never knew we humans practiced.

Mostly From Converts

Mostly they are from converts. People to whom Catholicism has meant the full life. People who have overcome obstacles for the Church and who count it as their most glorious, most shining possession. Everyone of these former non-Catholics tells me of his own experiences with the bigotry outside the Church. It's much the same as mine. Everyone tells me of the difficulty in deciding to become a Catholic. And everyone tells me of their joy since the day they first received Holy Communion.

Then there are the cradle Catholics. Amusingly, cheeringly, prayerfully, they write to me of what this religion of theirs means to a human being. Some of them are writing from wheel chairs, some from offices, others in the few minutes before going to bed. Each of them has some bit of help to offer me and each of them closes with the words "I will remember you in my prayers each day."

A few most interesting letters have been from Protestants. These have agreed with my condemnation of the evil of bigotry, evinced an interest in Catholicism, and requested some assistance with points of the faith they don't understand.

I've been more than surprised at you. And more than a little humbled. Your generosity in taking time out for a stranger you don't know, your wonderful love for Your Church, both have given me a better insight into God's graces than I could ever have had any other way.

Now what has this to do with that secretive little fear of being alone? Everything. For your letters, your warm interest in someone you have never seen has put a dent in that dread. My Irish friend calls it the bond between fellow human beings. I had always heard of the brotherhood of men, of course, but like many other platitudes, I dismissed it as being without too much foundation.

Not any more. Not after what you have been teaching me. By your response to a sentence of mine asking for your ideas on Catholicism, I know without any doubt that there is a tie between peoples. A tie which is unbreakable because there was first a tie between God and man. With that common link, the rest is easy. At least, so you have taught me.

An 'A' In Heaven

Not to spoil me, though. One reader hit the nail on the head when he suggested I take myself too seriously at times. Another asked me why I was content with a C-minus in Purgatory when I should be trying for A in Heaven. Little remarks but they strike home.

The question asked most often is about the one per cent that keeps me from the Church. The big difficulty, of course, is knowing whether it is a lack of grace or a lack of action. I think it is the former but in case it is the latter, perhaps your prayers which you have promised will help me overcome it.

I now look forward to the mail hoping for your comments. It's the first time people have written in to me. Not a card nor a letter but what has contained something I needed, something of help. I am hoping you will continue to write about the column, about your Church, about your views on what your faith means. Not only will you help me, you will help everyone of us outside the Church seeking some sure way to follow God—and you will help yourself.

I can't say thank you. It's too trite. I can ask Mary very specially to bless you all for your kindness, your thoughtfulness, your interest. This I will do daily. For the knocks as well as the boosts. I think the letter from Georgia that told me to wipe the amazement off my face and learn about kinds of people it takes to make up a world said a mouthful. Many thanks to her and all of you. I shan't forget your remarks. And I shall hope you keep them coming in.

This Week's Conversion Story

Why Did I Delay?

ROBERT H. BIGGER

LIKE so many pilgrims to the Mother Church of Christendom the writer of this brief narrative wonders, as he looks back, why he delayed so long. So absolute is the certainty, so great the security and so immeasurable the peace and happiness which flood the souls of the travelers who have found Christ and His Church that many find themselves wishing that they had not lingered so long on the way. To all who are hesitating, procrastinating, temporizing about taking the step that will carry them across the threshold of Christ's Church, Mr. Bigger's words will bring reassurance and encouragement.

IT is not difficult for me to state the reason why I became a Catholic, but it is difficult to explain why such a long time was required for me to reach this decision. If for no other reason, why my curiosity with which we are all endowed, did not effect an investigation into that which my Catholic friends and millions of other Catholics believed and loyally supported is beyond my understanding.

I was born into a devout Protestant (Presbyterian) home located near a small community church in Tennessee. Although we lived three miles from church and had many farm chores to do, we managed to arrive first each Sunday. My father often filled the pulpit to the best of his ability in the absence of the minister who had other churches in his charge. And as I look back, I believe that my father delivered a sermon equal to that of the minister.

During the years spent in or near this community, I had no reason to become curious or interested in any other religion because all others were unknown. I was taught to be quiet and although I was not instructed in this art, I usually fell asleep shortly after the minister began his interpretation of Holy Scripture.

At the age of ten, I with my mother, brothers and sisters, moved to Chattanooga where we immediately began to attend the church of our choice.

As a few years were added to my age, I began to grow restless and dissatisfied, hence, with my mother's consent, I visited from church to church (Protestant) seeking something which at that time was unknown to me.

When I entered the business world, I chose the hotel profession and in this work I have lived in several of the eastern states. My association with people from all walks of life caused me to develop the hobby of studying human nature. Upon becoming acquainted with many Catholics I admired their loyalty and devotion to their Church, yet I did not pry into the reason for it. Instead, I continued to stick by the habit formed as a child without knowing exactly why and attended a Protestant church at my convenience.

I use the word "convenience" because I believe it to be the word best explaining the attitude of many Protestants with regard to attendance at church. It is true that the word comes into its own at times for there is only one morning service and usually one evening service and often times one's profession prevents his attending either. However, "convenience" is used as an excuse too often since it is not a sin for a Protestant to miss a service. I cannot accuse the Protestant too severely because he has not been taught that to serve God is to inconvenience yourself. Protestantism is too easy, for we are sinners and need constant reminders and guidance. I, formerly as a Protestant, never felt that I had any part in the service and I rather doubt that I am an exception. If I were, the congregations would be much, much larger than they are.

In Protestantism, no instructions are necessary and as a result there are many beliefs and disbeliefs within the same church. That is due, of course, to self interpretations of Holy Scripture and the lack of doctrine. This also explains to a great extent why there are so many Protestant churches.

A realization of the fallacy of this caused me much concern and so I began an investigation into the teachings of the Catholic Church. It was my good fortune some months ago to move to Spruce Pine, North Carolina where I met Father William J. Kuder, a lovable man and most capable teacher, through whose inspired instructions and faith given by God I have embraced the Catholic Church. Father Kuder came to this sparsely populated and doubtful community about five years ago and through tireless efforts has gained the respect and admiration of hundreds of people. There are at this time three people taking instructions and one who has been baptized.

I thank God for having given me faith, for my wife, a good Catholic who I am sure has prayed for me these six years of our marriage, and our little daughter who will grow up with the teachings of the Catholic Church firmly fixed in her mind and heart. There have been many supporting reasons why I became a Catholic, but the real reason is threefold and that which I believe every Protestant has for making the decision: the desire for knowledge, faith, and the attainment of knowledge through instructions such as I received.

A Word To Non-Catholics

Just What Is A Heretic?

MICHAEL MONDAY

"AMEN I say to you," Jesus had told His apostles, "whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven" (Matthew 18:18).

This "binding" and "loosing," of course, would be the property of the officers of Christ's organization, for if everyone had that power, what good would it be? You could loose what we bound and we could bind what you loosed and so the whole thing would add up to zero.

We aren't surprised, then, to find St. Paul telling St. Timothy to "Reprove, entreat, rebuke in all patience and doctrine. For there shall be a time, when they will not endure sound doctrine; but, according to their own desires, they will heap to themselves teachers, having itching ears: And will indeed turn away their hearing from the truth, but will be turned into fables" (II Timothy 4:2-4).

The "sound doctrine" of which St. Paul speaks is most likely to be what was defined by the ancient Church in the formula **Quod semper, quod ubique, quod ab omnibus:** that doctrine which has always been accepted everywhere by everyone.

"A man that is a heretic," St. Paul says, "after the first and second admonition, avoid" (Titus 3:10).

Webster's Dictionary says a heretic is "one who, having made a profession of Christian belief, deliberately upholds a doctrine varying from that of his church, or rejects one prescribed by his church."

So it is possible to go against the Church!—and St. Paul says that a person who does this is to be avoided by the rest. That sounds very much like excommunication.

What church could St. Paul have meant?—obviously a church with a fixed creed and the power of excommunicating those who turn from that sound doctrine to the hearing of fables.

It comes to this then: God showed us how to get to heaven. He stated His message in very precise terms. This message He committed to the officers of one organization, His Church, telling them to spread that organization over the face of the earth and giving them authority to let people in and keep people out, as they judged fit.

These are a few of the many reasons leading us Catholics to believe that of the 265 religious bodies in the United States of our day, ours is the one Society established by the Lord Jesus in person.

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Views On The News

The Armistice . . . Senator Taft . . . Feeney's Folly

THERE was no dancing in the streets the night of the armistice in Korea. We felt compassion for our fighting men and their families, but at the same time there was the leaden feeling that we had lost a war at the price of 124,000 casualties and billions of dollars.

Syngman Rhee prophesied correctly when, on May 13, 1945, he wrote the late William Randolph Hearst about the division of Korea at Yalta: "If the American people fail to stop this, their boys will be called on to fight in a third World War within the next 15 years."

The United Nations was then meeting in San Francisco with Alger Hiss as its secretary general. A year later, Edward Stettinius, Jr., our Secretary of State, announced that his "confidence in the capacity of the United Nations to save the world from another world war was stronger than ever."

Rhee was right. Our man was wrong.

When Malik proposed a truce in 1951, General Van Fleet had the Reds on the run and could have ended the war then and there. Rhee wanted him to. It was his contention that our victory in Korea would not bring about another global conflict—that Russia would start a global war only when it thought it could win, regardless of what happened in Korea. Nevertheless, the British advised our State Department to hold its punch, so we did. And MacArthur was fired.

President Eisenhower promised Rhee that the question of Korean unity would be taken up with the enemy after the armistice. But suppose the Reds reject the idea of Korean unity. What then? One thing is certain. Hostilities will not be resumed, regardless of what the Reds ask for a permanent peace.

It looks very much as though Rhee's cause is lost, our 124,000 casualties and our money wasted.

• • •

Senator Taft—R.I.P.

In Senator Taft we lost a great statesman. Many of us had not realized his worth until he was gone. It wasn't his charm, magnetism, or personality—he had very little of those commodities. It was his integrity. He was an honest man and a dedicated patriot. He loved his country and served it faithfully.

Coming from a wealthy family, he could ignore the lobbies and financial persuasion of any description. He needed no man's favors. And he had a positive contempt for popularity, although he did want to be President—a perfectly legitimate aspiration. He stuck to his guns regardless of criticism. Remember the abuse he took over the Taft-Hartley Law? He foresaw that and yet, because he thought the country needed it, he collaborated on it, sponsored it, and defended it until the end. He thought he was right and no amount of human respect or cheap popularity could budge him.

We shall pray for him. He will be sorely missed.

• • •

Heretics From Boston

Six followers of Father Feeney were arrested recently in Chicago after creating a disturbance in Cardinal Stritch's Chancery. At Notre Dame a few days previously they had told the students: "The first sign of your approaching damnation is that Notre Dame has Protestants on its football team."

Dressed in black like seminarians, these young men peddle a book defending their heresy. They have fooled quite a few Catholics who took the book, thinking they were helping the foreign missions or contributing to some other pious cause.

A lady wrote to us the other day asking us what was wrong with the Feeney crowd. She said she had bought their book and was halfway through it and it sounded plausible.

But we Catholics should not read books on religion unless they have a Nihil Obstat and an Imprimatur.

Father Feeney's teaching (that no one except a Catholic can be saved) is wrong. It is enough for us to know simply that the Holy Father has condemned it, and he never acts without good and sufficient reasons. Father Feeney, however, has refused to accept the condemnation. We commend him to your prayers, together with his misguided followers.

• • •

Oxnam No Communist

The House Committee decided that Bishop Oxnam is not a Communist. He is just a silly dupe. His protestations of respect for us Catholics came as quite a surprise. Despite his avowed affection for us, he helped sponsor a hate-sheet known as **The Protestant Digest** for which he wrote an essay making Bishop Sheen out as something of a fascist. And of course there was his fondness for the faction in Spain that shot up priests and nuns and burned down our churches and convents; and his devotion to the cause of Soviet-American friendship at a time when the Russians were busy shooting Catholic Poles as fast as they could twitch their trigger-fingers.

Nevertheless, Bishop Oxnam loves us, all evidence to the contrary notwithstanding. No doubt he hates the sectarian divisions that separate us and would like to see the whole world gathered into one universal Methodist Church.

Before we leave the subject, we would like to correct the Bishop on one point—at least one point. He keeps repeating that Communism has not taken over one Protestant country. While we should not take his opinion too seriously, since the Committee did a rather able job of discrediting his judgment, we can see that for some obscure reason this point means a lot to him. Perhaps he meant to infer that Catholicism furnishes fertile soil for Communism.

But he's wrong. Latvia and Estonia are both Protestant countries and they have been taken over whole hog by the Reds. Eire is Catholic, and there are less Communists over there than there are in England. China has gone Communist, and it is mostly Buddhist and Confucianist, while Egypt —a Mohammedan country — is non-Communist. So what does the Bishop prove by his mistaken assertion? It's rather confusing.

• • •

Unnecessary Nuisance?

Speaking of committees investigating Communism and what an unnecessary—or necessary?—nuisance they are, we quote the following from **Time**. It is the substance of a report by the Senate Subcommittee investigating subversion in education:

"At its peak (in 1948), Communist Party membership among U.S. teachers was about 1,500. (See Right or Wrong column, page 2, this section. Ed.)

"In New York City, according to Dr. Bella Dodd, onetime national committee member for the U.S. Communist Party [and now a devout Catholic], the Communist-led New York Teachers' Union alone had 1,000 members in 1939. John Lautner, a party organizer in New York State until 1950, said that at one time he had as many as 500 Communist teachers assigned to him to be 'processed into the underground.'

"One witness testified that in the early '40s he had attended meetings of a New York City-wide unit of Communist professors with a membership of 100. On the City College teaching staff alone there were about 30 or 40 party members.

"In Boston, according to Herbert Philbrick, former FBI counteragent, the 'Pro-4' (i.e., professional) Communist cell had between 70 and 80 members, including between 20 and 30 professors . . .

"Among specific cases cited:

"**Philip Morrison,** associate professor of physics at Cornell, admitted that he was a member of the party in 1939, and that he had gone right on working for the Communists until three weeks before his testimony last May. In 1942, he joined the Manhattan Project, was one of 'a small group of experts who assembled, tested, and mounted (atomic) bombs used for combat in the Pacific.'

"**David Hawkins,** associate professor of philosophy at the University of Colorado, was a Communist until 1943, had been assigned to various Communist Party branches in California while at the University of California and Stanford. But in May 1943, he joined the Los Alamos project as an 'administrative aide,' later became the project's historian, with access to its secrets. Hawkins also testified that another member of the project, Frank Oppenheimer, brother of physicist J. Robert, had been a chairman of a California Communist cell."

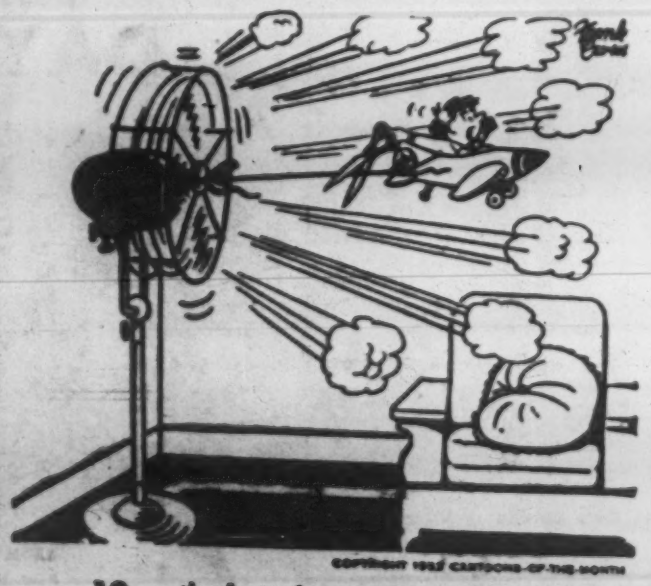
• • •

Spy And Counterspy

We quote the following from **Life**:

"In New York City testimony in the departmental trial of a police lieutenant charged with being a Communist brought to light a Red plot to infiltrate the city's police force. The party had managed to organize several 'cells' among the cops, witnesses said, but their activities had been discovered by loyal police. Fifteen police counterspies faked party membership to keep track of the Reds and some of these rose to important party posts before being betrayed in turn by a counterspy Communist planted in the department."—**Senex.**

There are 5,000,000 persons in the United States who are ready to become Catholic if contacted in the right way, declares Father Bernard Meyer, veteran Maryknoll missionary. He believes they could be converted through the formation of a lay catechist system similar to the one used in the Chinese missions for so many years.—**Anne Tansey.**



"Open the front door, will you, Mom?"

Department Store Church In Japan Gets Free Space

ST. FRANCIS Church in Tokyo, Japan, is unique in more ways than one. It's located in a department store, on the seventh floor. It stands in the heart of Tokyo's business district at Ginza and Z Streets, the crossroads of Japan. And it has a most unusual landlord.

The church was established atop of Mitsukoshi Department Store in 1947 for American troops stationed in the city and Japanese workers employed in the business district. Father Leo H. Tibesar, Maryknoll Missioner from Quincy, Ill., served as its first pastor. He now directs the National Catholic Committee of Japan, and Father Thomas A. Barry, Maryknoller from Roxbury, Mass., is the present pastor.

Mr. Nagamine, manager of Mitsukoshi Department Store, recently visited Father Tibesar with a contract releasing space for the church on the seventh floor for an additional five years. Since there had not been any previous contract, Father Tibesar asked what the terms were.

"The same as before," said Mr. Nagamine. "We desire no past rent and we desire no rent for the future. You pay for light and water and heat for your section. That is all."

Father Tibesar places the value of his landlord's generosity in the neighborhood of half a million dollars. He figures that use of the space for business purposes would bring a profit of at least $700 a week, or a little over $400,000 during an eleven-year period. Furthermore, he believes that his estimate is conservative, definitely on the low side.

"I'm not a Catholic, Father," continued Mr. Nagamine, "only I hope the Church will get the most out of the use of that space in its work for New Japan. Open it up widely. Invite everyone in to learn what the Catholic Church has to offer us for the days ahead."

"Honey," she purred, "would you care for some tender steak, hash-browned potatoes, string beans and top it off with apple pie with cheese and coffee?"

"Yes, dear," he replied, wistfully, "but let's save money by eating at home."—**T. J. McInerney.**

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Hail Glorious Queen

Tomorrow is Mary's glorious Assumption. Her devout children from all over the world pleaded with the Holy Father to proclaim this truth a dogma. Each generation seeks a special way of honoring Our Lady. The special devotion of August is the IMMACULATE HEART OF MARY, the special devotion to Our Lady of Fatima. Your mite for Her new FATIMA SHRINE in JORDAN will be a precious gift on Her Feast. Perhaps you may want to give a block $10.

SISTER MARY

She is a young novice with the Sisters of Nazareth at Karukutty, India. Her poor family cannot help her with the cost of her two years training, $300. How pleased Mary would be on Her Feast to see a kind soul adopt her young namesake! You can by giving her that sum in any installments during her course. You will win the love of both Marys.

MARY'S BANK

Pays the highest rate of interest now and in the next life. It is our DOLLAR-A-MONTH CLUB to support our work of training native missionary Sisters. Join today and make your deposit with Her.

In IRAN our wonderful DAUGHTERS OF CHARITY starve themselves to feed their orphans. With all their duties there is still time to walk miles to teach catechism to tots in neighboring priestless villages. Won't you send them a meal? $3 will provide a new outfit for a child. They keep one for a month on $10.

Our mission chapels have many needs. Would you like to give:

Picture	**$15**	**Mass bell**	**$ 5**
Crucifix	**25**	**Altar**	**$75**
Chalice	**40**	**Lamp**	**15**
Altar stone	**10**	**Confessional**	**50**
Vestment	**50**		

Any one would be a fine memorial of your beloved.

HAVE YOU A SON? Would you like to have a "priest-son"? You can by "adopting" Khalil, a young man in the Maronite Seminary at Ain Warca, Lebanon. He needs $300, the cost of his last three years of training. Won't you help him with this amount? You may give the yearly sum, $100, in easy payments, or at once.

DIET OF DESPAIR

Fr. Tuohy represents Monsignor McMahon in caring for 850,000 Arab REFUGEES from PALESTINE for the Holy Father. He reports the woeful despair which is their daily diet would break a heart of steel. War drove them from home. There isn't the slightest ray of hope of returning at present. Won't you send a mite to help buy food, medicine and clothes? Ask for "Sufficient For the Day" when you do. Send your usable cast-off clothes to our warehouse at 52-15 Flushing Ave., Maspeth, N. Y.

PUT GOD IN YOUR WILL AND YOU WILL BE IN HIS.

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BROTHER MICHAEL'S Magic

by Father Demetrius Manousos, O.F.M., Cap. Artist: Addison Burbank

NEXT WEEK: CATHOLIC ACTION.

Father Conroy Talking

To Parents

(Summer Series)

ON December 1, 1953 the members of the National Security Training Commission are to report to President Eisenhower at the President's own orders.

Now what on earth is the National Security Training Commission and what does the President want with a report from its members? The answer is simply this:

The Commission is a group of men appointed by the President of the United States to study the possibilities and perhaps the necessity of **Universal Military Training.** Naturally, when this Commission reports to the President in December he will want to hear what its members have to say about the possibilities or necessity of Universal Military Training.

The Commission was first appointed by President Truman. President Eisenhower has since appointed two new members to the five man Commission and reappointed another. A general and an admiral continue as members.

We are of the opinion that the American public still wants no part of Universal Military Training. That is, it wants no part of a program which will take our 18-year-olds for six months of military training and then put them in a reserve status, to last for the next seven and one-half years of their life. The UMT proposal was voted down by the last Congress, even though it was approved in principle.

Peacetime Measure

However, the UMT Bill is a peacetime measure. When it was last considered we were in the midst of the Korean War. It looked as if the UMT bill were a stop gap of some kind to provide badly needed troops at the front. The arguments that it was intended to maintain a reserve which could be called upon at anytime in case of future attacks were rather lame. For a while—in view of the pushing around we took at one time in the Korean War—it looked as if the "future" wouldn't be far off for these 18-year-olds.

But now we're at peace, at least a nervous truce is being more or less observed. The argument that a large trained reserve will cause the enemy to think twice before he attacks can now be used with effectiveness. Quite likely the Commission will dwell on that point when it reports to the President in December.

But there is another argument which we fear will be brought up. And that is the argument that Hitler and Mussolini used in bolstering their own UMT programs. Hitler said that such training would give each boy a new pride in his country; that it would make a better citizen out of him; that the discipline of the program would be good for him. Mussolini said that it would "give the youth of Italy the stamp of nobility."

Could these arguments be used here in the United States? Well let us ask some other questions first.

Isn't it true that we have the highest rate of juvenile delinquency in our history? If some one were to propose that this program would do much to bring a much needed discipline into the ranks of our youth, would it not sound rather convincing—especially under the circumstances? If the "character training" aspects of the bill were emphasized at this time would not a lot of people think UMT to be a good thing?

We put out these thoughts while continuing this series "to Parents." We think all parents should be on the alert. If the home is strong, no one can suggest that the home be abandoned in favor of some public program for enlisting of discipline.

Archbishop Cushing stated it well when speaking of UMT. He said, "I ask if our young people should envy the fate of Italian youth? . . . I ask you what grounds for pride are left to the cheated youth of Germany?"

Saints Had A Good Time On Earth

'Shout Unto God With The Voice Of Joy'

VERA B. AND LOUIS C. FINK

IF there is one legitimate complaint which non-Catholics might have against Catholics, it is that they are too solemn in church. This is not to suggest that the Holy Sacrifice of the Mass—which depicts the death of Christ—is the proper place for a social visit with your neighbors. It has always been a mystery to us how any Catholic who understands what is happening at Mass could take time out to extend a cheery audible greeting to a neighbor, with a few words about the state of his health thrown in.

But when Catholics drop in at church for a visit to their God who is there in a special sense, they too often seem to be sad about the whole matter. Perhaps the reason is that too many of us make that visit only when we are in trouble, and come with hat in hand, asking a favor. Maybe we ought to be in church more often to say "Thank you" for something pleasant that has happened to us.

More than that, however, a number of us have picked up the idea that religion is a sad business, perhaps confusing solemnity with sorrow. For there is plenty of evidence that the saints themselves were not sad. Saint Thomas More was a gifted humorist, and kept his humor in the face of all adversities.

A brilliant lawyer, Chancellor of England, More was put in prison for supporting the authority of the Church against the encroachment of a civil ruler. The stories about him are legion, but two will illustrate his cheerfulness in the face of trouble.

Sentenced to the gallows, he asked that his beard be spared, "for surely it has committed no treason." And at the very end, when death was minutes away, he refused the help of an attendant at the gallows. "Don't bother," he said, "helping me up to the gallows; it's on the way down that I'll need assistance!"

St. Francis' Humor

These were spontaneous remarks of a man who loved life; who had a brilliant wit all his life. Take a more spiritual saint if you want another example. Saint Francis of Assisi kept up a delicate humor all his life. When the swallows were making too much noise during one of his outdoor sermons, Francis said gently, "All right, brother swallows, stop your chattering. It's my time to be heard now."

Saint Francis was no beauty, and he knew it. He referred to himself as a Little Black Hen, and spoke of his body as Brother Ass, designed to do the work his mind ordered. On one memorable occasion, Francis was visiting one of his monasteries. The brothers had so far forgotten their vow of poverty as to set the table with linens and fine glasses. Francis, using humor to point a strong moral, appeared for his official visit dressed in the clothes of a beggar—and insisted on eating on the floor while the monks used their table.

It is true that many saints suffered; a goodly number went on to martyrdom. But it is the very essence of real martyrdom that your life be forfeited cheerfully. If you are reluctant to die, you may not have a chance for sainthood. Willheim Schamoni, in "The Face of the Saints," says that a candidate for sainthood "must always have done the right thing—without hesitation, graciously and with joy." Thomas Merton adds to this philosophy with the pithy remark that "Sanctity does not consist in suffering."

We must remember at all times that the Rosary has as many Joyful mysteries as Sorrowful ones, and with the five Glorious mysteries making the cup of joy run over. And the 46th Psalm tells us to "clap your hands . . . shout unto God with the voice of Joy."

Does that sound as though saints were meant to go around with long faces? The reader may think that all this reference to saints has nothing to do with him, that ordinary mortals were not meant to be saints. But they are! A priest we know who has made many converts always tells them at the conclusion of their instructions, "Go, now, and become a saint. Nothing is more important."

A Trappist Abbot, Rev. M. Rob-

Continued on page 12

Misunderstood?

Pray For Your Parents

CECILIA WADE

Dear Jane:

SOME parents carry things to extremes! They don't see their teen-age sons and daughters as they really are. One of my girl friends is very mature. In fact, Daddy thinks she is "dangerously mature," and he limits the places I attend with her.

She is a good girl at heart, but being old for her years causes her to get her life all complicated now and then. I think her real trouble is that her mother still sees her in pigtails.

"You're so naive," Evelyn's mother told her when Evelyn tried to explain that it would be better if she were not thrown too much in the company of the son of a family friend. "Ted is a dear good boy. How could he be otherwise with a mother like his? He comes from such a good family."

I happen to know Ted is a bad influence. If Evelyn's mother would quit thinking of her as a child and respect her judgment she could help her avoid a lot of confusion in her social life.

Then I know another girl who really is a naive and childish personality. Her friendships with the opposite sex are on the same plane they were back in the sixth grade. But her mother has read so many articles about "today's wild youth" that she views her own daughter with undeserved suspicion. She cross-examines her if she even wants to go to the corner drug store for a can of talcum. Her mother does not see her as she really is.

I thank God for the good parents I have. They see me as I am, neither child nor adult, with both faults and virtues. They do a good job of helping me do the best I can with the material at hand and the grace of God.

Of course, some teen-agers approach their problems with parents in the wrong manner. They argue when they are misunderstood instead of praying. Our Daddy always tells me to pray for him. He says I can give God the credit when he understands me and is able to help. Parents need guidance themselves in order to give guidance to us.

"Parents are people," Daddy says, "and it is hard enough being people even when you are not parents!" He does make it sound complicated . . .

Till next week,
Anne

Fighting 69th

ATTENTION Servicemen and women: No one has to tell you of the many vicious moral dangers which surround you on all sides. They are there and you know it. Want some help? Then check the FIGHTING 69th.

The FIGHTING 69th is a movement to bring about a better social observance of the 6th and 9th Commandments through increased devotion to the Sacred Heart. Thousands of Service names are on our roster here. What about **yours?** Carry a pledge card.

For the free explanatory pamphlet on this movement write to Father Conroy, FIGHTING 69th Headquarters, OUR SUNDAY VISITOR, Huntington, Indiana.

FAMILY GIVES 125 YEARS SERVICE TO THE CHURCH — When Sister M. Ulphia (right) marks the 25th anniversary of her profession in the Sisters of SS. Cyril and Methodius on August 19, members of the Joseph Billy family of West Wyoming, Pa., will have given 125 years service to the Church. Three of Sister Ulphia's five sisters, (left to right) Sr. M. Emiliana, Sr. M. Gemma and Sr. M. Elise, also belong to the Sisters of SS. Cyril and Methodius. Sister's three brothers, the Revs. Florian, Anthony and Method Billy are Franciscan Conventual priests. Pope Pius XII, through the Apostolic Delegate, Archbishop Amleto Giovanni Cicognani, has conveyed a special Apostolic Blessing to the family.

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Young Readers and Writers

ALMA SAVAGE, Children's Page Editor

Letter from Alma

I'VE just finished reading a beautiful story-article about the people who live in the hill country along the Burma Road. These people, called the Kachins, are great fighters, and the old British government of Burma took pride in having as many of their young men in the army as possible. They are truly loyal and friendly and the missionaries love them.

But life is hard and the going is rough and the people have become accustomed to extreme hardship as their daily fare. Their method of farming, for instance, sounds almost impossible to us. Father Connolly writes that the soil is so poor that a plot of land can only be used for the planting of rice every ten years.

Each year, then, the villagers must hack their way with great labor into a new thicket of jungle in order to let the sunlight in. After the ground has been cleared the communal rice is planted. Naturally, in the intervening ten years, the thick tangle of jungle has taken possession once more. There can be no efficiency or economy of labor as we know it. They certainly have to farm the hard way.

Their one storey houses have no windows, nor do they have a chimney. The roof, made of elephant grass, allows the smoke to filter through. There are no beds, no tables, no chairs: the people sleep on light bed rolls placed on the floor; and for their meals, dishes are placed on the floor.

The Columban Fathers working in these villages, bring the gospel of Our Lord to these people and share their rugged life. Father Connolly writes:

"When I arrived in Burma I was wearing a good Stetson hat which was a gift from a friend. No cleaning will now remove the ravages of Burma dust and the oil of missionary jeeps. I take it off to the Kachins and to their priests."

I found this story in the July issue of The Far East. Do you know the magazine? It is full of interest for everyone right up and down the range of ages in the family. Florence Christian, for instance, has a fine woman's page each month. This month she directs a word of warning to vacationers. She writes of a family driving along through National Park in the west. The father allowed his little boy to walk along a wooded roadside eating an ice cream cone. Suddenly a heavy timber bear lumbered out from the trees. The child screamed, and his father burst out of the car to save him, but the bear merely nipped the cone neatly from the boy's hand and waddled back into the woods. This could well have been a true story, and it is for this reason that the National Parks have signs warning the tourists not to get chummy with the wild life.

If you would like to subscribe to this fascinating magazine, send $1.00 for a year's subscription to The Far East, St. Columbans, Nebraska.

Nessie Of Loch Ness

MARIGOLD HUNT

IF you have an atlas handy, look at the map of Scotland for a moment. Far to the north, on the east coast, you will see a place called Inverness and running from it right across Scotland, is a sort of line that ends with Fort William on the west coast. Half way between the two is Fort Augustus. All these towns are built beside a line of lakes joined together by a canal called the Caladonian Canal.

Dear me, I do sound like a geography lesson, don't I? I'm so sorry, but I wanted you to see where Loch Ness is—it goes nearly all the way from Fort Augustus to Inverness, 23 miles of it, about one mile wide. We should call it Lake Ness but the Scotch always call their lakes lochs, and after all it's their country, so they have a perfect right to.

The North of Scotland is full of fairy tales and when you see it you don't wonder. The high hills are so wild and rocky, the rivers run down them so fast and the lakes—sorry, lochs—look so mysterious and there are so few people about, that it does seem just the sort of country where you would expect to meet a witch or a waterkelpie or some odd sort of fairything.

Now there is no part of Scotland more like a dream country than the part about Loch Ness. The hills come steeply down to the water, and go right on going steeply down after they are under the surface so that it is tremendously deep—750 feet has been measured in one place, but no one knows if that is the deepest part of all. And though the loch is quite near the sea its surface is only 32 feet above sea-level, so that the bottom of it is much lower than the bottom of the sea near the coast. What's more, though the other lochs in Scotland often freeze over, this one never does.

And as a last curious thing, people whose families have lived near it for hundreds of years say that there are enormous caves opening under the surface of the water and running back into the hills where they open into other caves that the water doesn't reach up to. It does sound like a place in a fairy story, doesn't it? And that I am sure is one reason why when, to crown it all, people hear that there is a strange dark-colored creature 30 or 40 feet long living in the water, they say "Oh yes. Isn't that just the sort of fairy tale you would expect in a place like that?"

But the funny thing is that it's no fairy tale! There really is some odd water-animal there. He has been photographed more than 20 times, though never from as close as one could wish—there has even been a home-movie film made of him—and I am hoping one day soon to get his latest photograph, a better likeness I'm told than any of the others!

I am sure you would never guess who was the first person to see this creature—it was St. Columba! About the year 565 he saw a monster here attacking a man swimming and had to speak to him very sternly to make him stop. Of course it's very unlikely that St. Columba's monster was the same one that is seen today, probably it was his great-great-grandfather.

As to what he looks like, by the pictures I have seen, and by what people who have seen him say about him, I should think he is very like some of those peculiar looking prehistoric animals of which I am sure you have seen drawings: rather like enormous lizards or newts. And do you know, if anyone ever gets a really good look at him I shouldn't wonder if it turned out that that is just what he is.

The people about Loch Ness call him Nessie, a friendly name which he deserves, for he has never done anyone any harm since St. Columba was so sharp with his ancestor 1400 years ago. On the other hand no one so far is awfully anxious to go diving in Loch Ness and explore the underwater caverns to see if they can find him at home. Perhaps you would like to try it? I don't think I would!

The Mystery Of The Sea

GENIA RUSSELL
Age 13, St. Edward's, Guildford, England

IT was last year during the peaceful days of June and July that I first thought of upsetting my normal course; and this is how I set about it.

It was impossible to play up during the summer with the blue sky overhead, the gulls mewing and the yachts skimming over my waters during their sails and races, but I used to ponder over my idea during the quiet nights when the full moon shone down on me and the gulls and cormorants no longer wheeled overhead screaming for their prey, but lay sleeping peacefully.

I waited for the dark winter days before I carried out my scheme, and in the meantime I was planning where to strike first.

It was in January that I finally could contain myself no longer, and with the assistance of the wind and rain, I started on my supreme triumph, by which I was determined to show man that I was all-powerful, and that although he could curb me for a while, he could never control me, and now I was going to show him that I was Master, I was Nature's supreme Creation.

On that night the east wind started howling round the countryside, lashing the trees, and the rain thundered down in torrents from the sky that so short a time ago, it seemed, had been blue and tranquil. The thunder vibrated around and the lightning, splitting the heavens, illuminated the ghostly coastline.

This scene excited my senses of adventure and stung to recklessness, I also began to lash the beach with my breakers. The color of my waters was no longer blue but inky black and the dancing white-horses showed up as a stark contrast. The rain continued to beat down and the thunder could hardly be heard above the noise of the wind. The moon was up, but it was hardly visible owing to the patches of cloud that kept scudding across its face.

Crash! I felt the whole beach vibrate as I sent another wave breaking into creamy foam on to the sands. This was wonderful, this was what I had been made for! I drew all my force and power together and sent another and another wave crashing home. On and on, I continued to lash the unprotected sea wall; eventually I felt it crack under my terrible force; my waters swirled into the streets and I heard the crashing of the falling furniture and the screams of the drowning people.

After several days I stopped, having spent my strength up and down the coasts, causing havoc from Yarmouth to Dover.

I had been successful; it was I who had submerged Canvey Island; I was the cause of the shattered houses, the ruined streets, the drowned people. It was I who changed the course of the River Alde, and sent thousands of pounds of valuable equipment to the river's bottom and it was I who was responsible for the destroyed Netherlands and the broken dam of the Zyder Zee.

Now perhaps, people will realize who is their master, now they will understand I am not to be trifled with, now I am confident they will acclaim me as their head! I, the Unequalled One; Nature's own!

Chats Out Of Church

Imitating Can Be Dangerous

FATHER RAY GRIBBIN

Hello Girls And Boys!

LAST year, or the year before, there was a sad story in the newspapers. It was about a litle boy who was a great fan of Superman. He wasn't very old, only three or four. So he did not know that Superman is not real. He read about Superman in the papers. He saw him in the movies. And the thing he liked best of all was the way Superman could fly with his cloak.

"If Superman can do it," the little boy said to himself, "so can I." He got himself a sheet, made a cloak, tied it around his neck, and jumped out of a window. But he didn't fly. He died in the hospital only an hour after they picked him up off the ground.

Now the reason why I tell you this true story is simple. Boys and girls like to imitate people. You know that because you do it yourself. Girls like to play at imitating grown-up ladies by wearing long dresses and high heels. Boys play at imitating cowboys, even if they have only a broom for a horse. Imitating is fun. But it can be dangerous.

Often children get themselves killed or get their bodies hurt by trying to imitate others. And even more often they kill or hurt their souls. They do that by committing sins that they see other people commit. That is why one of the worse things in the world that we can do is give bad example.

Let's suppose, for instance, that you have a younger brother. One day he goes to the store with you and he sees you take some of your mother's change and buy candy with it. You didn't have permission to do it, so you have committed a sin. You know that you have committed a sin, and your little brother knows it too. But because he saw you do it he does it the next time he goes to the store. He sins, **because he saw you sin.** So it is really your fault. You are to blame. You have given bad example.

Our Lord said once that it was better for someone to be dead than to give bad example. That's the way He feels about it.

After all, Our Lord wants everyone to get to Heaven. And people cannot get to Heaven by committing sin. So those people who cause other people to commit sin are really fighting against Our Lord.

Now I am sure that you don't want to fight against Our Lord. And I am also sure that you don't want to go around hurting the souls of other boys and girls. You don't want to. Yet you may be doing it. If you commit sins that involve other boys and girls you are

Continued on page 12

Grass

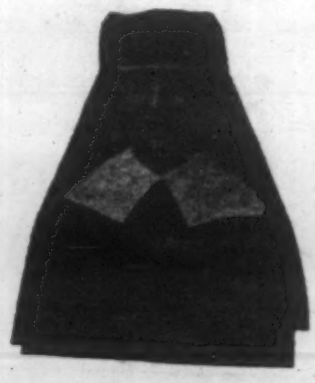
NANCY MANGAN
Age 9, Holy Innocents School, Brooklyn, N. Y.

GREEN, strong and restful
A balm for weary eyes,
Earth's lovliest vase,
At the feet of "Our Lady" lies.

In green silk gowns
Maids dance to and fro
Affectionate are they
The breeze makes them more so.

A verdant wreath for earth's dark hair
Soft bed for animals after day's care
While they lie they listen to
The music made by the wind in the grass.

BE A
Missionary
Sister



Where is "Victory Noll?"

The Motherhouse of the Missionary Sisters of Our Lady of Victory is located one mile west of Huntington, Indiana, where *Our Sunday Visitor* is located.

What is its purpose?

To prepare young women for Home Mission Work in the United States among children who have not the advantages of a Catholic school education, and of adults, who also lack that opportunity.

Where is their field of work?

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If YOU are interested in their religious life and work, write for illustrated literature and information to:

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The Knock Apparition

When Our Lady Visited Ireland

T. J. McINERNEY

THE good people living in the little village of Knock in County Mayo in the West of Ireland could have had no premonition of the great event that was to transpire in their midst on that Sunday evening of August 21, the eve of the Octave of the Assumption, in 1879, 74 years ago. Sometime between 7:30 and eight o'clock that evening, in daylight, an apparition of Our Lady, crowned and clothed in white garments, was seen at the gable wall of the parish church. The beautiful and singular spectacle was attested to by the evidence of 15 witnesses.

Although the apparitions of the Blessed Mother at Lourdes and Fatima have been more widely dramatized and publicized, the Knock apparition has made the little village the mecca of thousands of travelers and tourists each summer, starting on the first Sunday of May with the Tuam diocesan pilgrimage led by the Archbishop of Tuam and closing on the first Sunday in October with a special Rosary Crusade pilgrimage. The pilgrimages are particularly favored by invalids, some 200 or more taking part, some on stretchers, some in invalid chairs and others walking, albeit with difficulty. Attending the sick are about 500 voluntary helpers, known as "Handmaids" and "Stewards" who have been enlisted from among residents of Knock and the surrounding parishes.

Throughout that eventful day in August nearly three-quarters of a century ago, the village of Knock was not favored by the elements. All day long a drenching rain cascaded down upon the hamlet of a dozen or so houses. A little girl, accompanying the parish priest's housekeeper home from a visit with her family, was the first to see the breathtaking spectacle a little away from the gable of the church. The child was intelligent enough to know that the three life-size figures she saw had a deep significance requiring verification. Leaving the housekeeper at the scene, the little girl turned and raced with the speed of a child bearing momentous news back in the direction of her home.

The child's mother and brother looked up with understandable astonishment at the unexpectedly prompt return of the little girl and her breathless, excitable manner. Between gasps she told what had happened. Her mother listened patiently; her brother was plainly skeptical. Having told her story, the girl turned and ran towards the place where she had reported seeing the apparition. Her mother and brother followed and the latter, arriving at the scene to join the housekeeper and his sister, promptly lost his skepticism and became a self-appointed messenger, racing throughout the village to summon others to the scene.

Before long there were 14 villagers standing or kneeling in front of the gable, gazing at the apparition. The wind continued to send the rain in driving sheets against the gable, but the apparition was obviously immune to the elements. Not so the onlookers, however. The word "drenched" most adequately describes their condition.

Here's The Scene

From the accounts of the various witnesses, it has been possible to reconstruct the apparition. There was no doubt in any mind that the central figure, her hands raised as if in prayer and her eyes turned toward Heaven, was the Blessed Mother. On her right hand was St. Joseph, his head inclined towards her and on her left was a figure which was eventually established as that of St. John the Evangelist, attired as a bishop, his left hand holding a book and his right raised as in the act of preaching. To the left of St. John there appeared an altar on which stood a Cross and a young Lamb, around which the wings of angels hovered. The apparition lasted for two hours, during which time the torrential rains continued, but the area around the gable wall remained dry.

To the 14 witnesses in Knock, there was added a fifteenth later in the person of a farmer from a distance of a half-mile who reported that when he went out Sunday evening to have a look at his stock in the storm he observed what appeared to be a large globe of golden light around the church gable. Never in his life, he asserted, had he seen such "a brilliant light."

Such was the apparition of Our Lady of Knock.

Found Trustworthy

Within two months, the Archbishop of Tuam had set up a commission composed of eminent ecclesiastics from the surrounding area to investigate the apparition. Not one of the 14 persons who witnessed the vision ever doubted or retracted his or her testimony. The little girl who first saw the Lady and her companions lived until 1936. On her deathbed the aged woman re-affirmed with an impressive vigor her testimony of 1879. The Archbishop's investigating commission reported to him, after taking the witnesses' testimony, that as a whole it was "trustworthy and satisfactory."

While awaiting the authentic interpretation of the Church regarding the apparition of Knock, ecclesiastic authorities have drawn some interesting and significant conclusions regarding it. Although Our Lady was recorded as having spoken at her other apparitions, notably those at Lourdes and Fatima, none of the witnesses at Knock reported having heard her speak. She was, instead, noted as having her hands raised as in prayer with her eyes turned toward Heaven. St. John the Evangelist, was with Mary at the foot of the Cross and to his care she was committed by her dying Son. St. Joseph, His foster-father and her spouse, had, seven years before, been proclaimed Patron of the Universal Church by Pope Pius IX and the inclination of his head toward Mary in the apparition is accepted as a sign of his subjugation to the Queen of Heaven. And no Catholic worthy of the name need be told of the significance of the Land and the Cross upon the altar in the background of the apparition.

Catholics who have participated in pilgrimages to Knock have been deeply impressed by the absence of anything but simplicity and beauty in the shrine that has been erected near the little parish church, itself preserved in its original simplicity. The main devotional emphasis is on Mary's favorite prayer, the Rosary. To pilgrims, the entire setting reflects the reverence with Irish hearts have always shown for the Blessed Mother, in days of darkest national despair and in the happier atmosphere of recent times.

Let Those Who Are Well Help

The 'Family' Of Invalids

M. D. AMATOR

IN thinking of the family, one invariably has in mind first the natural family—father, mother, children. Again, certain connotations may initiate recall of the family of Christendom, the Church, which is the mystical family of Christ.

Seldom does the general run of people, even good people, think of that other large broup, which might fittingly be called the "family of invalids." Yet, they, too, belong to the mystical family of Christ.

The Mass of today's feast of St. Joachim is a reminder to all who enjoy the blessing of good health, that they take a more active interest in this often neglected portion of God's big family. In the Introit and again at the Graduale the reference to the psalm is applied to St. Joachim.

This holy man of God, who was destined to become the father of the Blessed Mother of God, always divided his income into three parts; the first part was given to the temple, the second was distributed among the poor, and the third part was reserved for the support of his family.

Though scripture does not specifically mention it, can one doubt the sick poor and especially the invalid poor came in under the generosity of the saintly Joachim? The tender spot in the Heart of Christ for the halt and the lame, the poor and the crippled, the sick and the incurable is well known. The Blessed Mother and the apostles followed the example of Christ in their charity to the sick and the incurables.

Silent Solitude

Every city and town today has a number of invalids. Many of these have spent long weeks that dragged into months, and long months that dragged into years without being able to leave their rooms, be they in an institution or in their homes. Yet, there are many among the well who enjoy the summer in divers excursions, in extended vacations, without ever a thought of the poor invalids who either cannot afford it, or have no one to take them out, even for a day. They continue to endure the monotony of looking at the same walls day in and day out.

In some localities there are organizations, whose members take a real interest in these helpless poor, God's own "family" of invalids. Each member agrees to take an invalid out on certain specified times; sometimes, for an afternoon drive into the country; again, arrangements are made to get a few at a time to Mass in one of the churches. Fallen-away Catholic invalids are often brought back to the practice of their religion.

Visiting of the invalids and shut-ins forms an important item on the agenda of these generous-minded friends of the sick. The cheer and sunshine they bring often helps the patient both mentally and spiritually. Certain types of handicapped persons are studied and finally helped to learn something they can do. This not only helps to their support, but boosts their morale and brightens their entire outlook on life.

One such organization is called the Confraternity of Pilgrims of St. Anne. In one large city this group, numbering about 400 well members, takes an active interest in some 200 invalids, half of whom are unable to leave their rooms. These are visited more often. The others are helped in turn to get to Mass and to the Sacraments, to various outings, and even to parties occasionally for those who can attend.

Within The Reach Of All

Christ has said, "What you do to the least of my brethren, you do it unto me." Certainly the poor invalids and shut-ins who must bear their cross year after year are dear to the Heart of Christ. Have you, who read these lines, ever taken time out to investigate the whereabouts of the sick, the invalids and shut-ins in your city or vicinity? If no organization is functioning in your locality, how about starting one? People love to gather for other social affairs. Should this prove impossible, everyone can look about for some means of contacting at least one such invalid, either visiting him regularly or taking him out occasionally. His smile of gratitude to you will be more than compensating at present, while Christ's reward will await you in eternity.

Total inquiries to date for the Knights of Columbus' advertising of Catholic truths in national publications total 1,130,733. Of these 111,462 have enrolled for the courses of Catholic instruction by mail.

Home and Family Page

PROMOTES VOCATIONS — The Rev. Thomas J. Culhane, (above) formerly of Lensdowne, Pa., and a graduate of the Catholic University of America, who has been named secretary of the newly-formed national group, the Vocations Section of the National Catholic Educational Association, whose purpose is to foster vocations to the religious life. Father Culhane is Director of Vocations for the Diocese of Kansas City, Kans.

Big Things

I have nothing against golf or bridge or fishing or stamp collecting. The point is that God made us to do big things and we shall not find full happiness in this life unless our talents find an outlet in something constructive, something creative, something worthwhile.—**Father Leo J. Trese**

The National Council of Catholic Men has been awarded the highest citation given to a network religious television program by the 23rd Institute for Education by Radio and Television, sponsored annually by the Ohio State University.—**The Oratory.**

You can make someone very happy by giving this beautiful souvenir of Our Saviour's birthplace: Genuine Mother-of-Pearl Rosary (22"long) from Bethlehem, Palestine. Encased in lovely plastic gift-box, this is the perfect gift for any age or occasion. — Yours for only $2.00 postpaid. Included free, edifying 32-page booklet entitled "The Rosary, Its History and How to Say It." You must be entirely satisfied, or immediate and full refund will be made. — Send for now.
Bethlehem Souvenir, Box 4341, San Francisco 1, Calif.

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OUR SUNDAY VISITOR
Huntington, Indiana

CHARLIE CALLAHAN'S

Sportscasting

LIKE a good baseball fan, I'd sure like to be one of those fortunate to say they saw Ted Williams in the first game upon his return to baseball. Ted the Kid. The Splendid Splinter. That's what we folks from "Bah-stun" used to call the long-legged lad from San Diego. Of course, there were other Bostonians who used to call Williams other things, but then the story of the great hitter will always be a controversial one.

I am sure of this, however. Even though it is getting closer to my football season (the Fighting Irish of Notre Dame report for practice in two weeks, plus a couple of days), I'm going to get to see Williams swinging the willow before the season is out.

• • •

Back To Football

One reason I like to talk about football now is that the thought is at least slightly cooling, after what has been the warmest summer this voice can remember. Gee, it's been hot. But what should I talk about football-wise?

Well, as one who is a salesman at heart, I could mention that if you move fast, you'll be able to buy the Notre Dame football Dope Book. This is the same pre-season prospectus sent to press, radio and television representatives from coast-to-coast. In addition to team prospects in general and by position, it will contain biographies of all squad members, Coach Frank Leahy and all the assistant coaches. Background information will include the all-time Irish football record and the complete list of all Notre Dame All Americans. Facts and notes included will be the 1952 football statistics, plus the scores of all games in all sports participated in by Notre Dame teams. The football roster arranged both alphabetically and numerically will be among the features.

The cost of the book is 50c. At the end of the season, the editors of the Notre Dame school paper (the Scholastic) will put out a special edition reviewing the season. This also costs 50c. So, if you want both, send a dollar to John DeFant, Director of Publications, University of Notre Dame, Notre Dame, Ind. I should mention, and not as a sales point, that there are only a limited number of copies, something like seven or eight thousand. I mention this because in each of the past two years, when I've boosted these books, a certain number of people did not send their money in in time. And then they wrote to me and complained. So, my kind Notre Dame football fans, you have once again been warned.

• • •

Short Takes

Walter Dukes, Seton Hall's All American basketball star of last winter, who is now performing in Europe with the Harlem Globe Trotters, became a convert to Catholicism just prior to his graduation from the New Jersey school last June. Dukes will be seen in this country this coming basketball season with the Trotters, and probably for a few years to come.

• • •

Several years ago, a nationally known picture magazine took several high-priced and high-powered pictures to supposedly prove that a curve ball, as we know it in pitching, does not really curve. A couple of issues ago, they repeated the experiment and this time weakened slightly in their stand, and admitted the ball does "bend." Oh-hum. In a few more years, they'll do it again and prove what any baseball fan who has ever sat behind home plate already knows . . . that a curve ball curves.

• • •

Everybody, especially fans from the suburbs and baseball writers, complains that present day major league games last too long. This could be, for a recent remark of Bobo Newsome, Philadelphia A's hurler who has been around baseball a long, long time, was to-the-point on the subject. Said Bobo: "Nowadays they start the games earlier and finish them later than they used to."

• • •

I meant to mention this some time ago, but somehow forgot. I've written about more than a few national championship Notre Dame football teams, and therefore it is only fair to point out that the Fighting Irish, in competition with 30 other schools, won a national team title during the past year in weight-lifting.

• • •

Does good pitching make a good team? Or does a good team make good pitching? Well, I dunno. Chances are one complements the other. But I was interested in an item I read recently in the Boston Sports-Light. It said the famed Charley (Red) Ruffing was one of the winningest pitchers in baseball during his many years with the Yankees. But it also pointed out that from 1925 through 1929, when Ruffing was with the then perennially last place Boston Red Sox, he won only 39 games and lost 93. (However, don't jump to the conclusion of giving all the credit to the Yankees. I saw Ruffing many times when he was with the Red Sox and he was good then too. But the Red Stockings of that era were very bad).

• • •

Sam Mele, who recently had a 22-game hitting streak with the White Sox, is the fourth baseball playing brother of his family. One brother, Dominic, was in the old Boston Braves farm system. A second brother, Al, signed with the Phillies, but never reached the big time. The third brother, Emil, played no pro ball but did perform on the diamond and the basketball court for St. Francis College, in Brooklyn. Sam, himself, came to the White Sox via New York University, Scranton of the Eastern League, the Red Sox, and the Senators with a stop-off after his college days with the U. S. Marines.

The Mill family comes from Astoria, on New York's Long Island, and long have been members of the St. Francis Assisi parish there. (And for this information on Mr. Mele I'm indebted to Father Walen and his Western Michigan Catholic).

Youth Section
August 16, 1953
12 OUR SUNDAY VISITOR

'Shout Unto God'

Continued from page 11

ert McGann, explains this by saying that he prays for each of his friends to "become the sort of saint that Jesus wants of you."

Secret Of Sainthood

The secret of sainthood is nothing more than that acceptance of God's will. If valiant deeds are not required, then the simple life is all we need. If our lives are required, then martyrdom is accepted just as cheerfully as life in the world or in a convent. The whole point is that we do God's will with a smile, cheerfully. St. Therese called it the Little Way of the Cross, by which she meant that we would accept our little sacrifices as they came along. Eventually, we might be carrying a big cross, but it would not be with sorrow.

Before Gilbert Chesterton found his way to the Church, he says that he was confused by the critics of Catholicism. Some said it was too solemn, he said; others said we Catholics were too frivolous. When the critics found fault at both extremes, Chesterton decided that maybe the fault lay with the critics, and not with the Church. He himself was always finding amusing things in his religion, just as St. Francis, who asked God to let him sow joy where there was sadness, and light where there was darkness.

The danger is in taking ourselves too seriously. That's why we get such solemn faces in church. The Cure of Ars knew how to maintain his perspective. He inflicted severe penances on his body all his life, but kept a sense of humor. Showed a painting of himself, the saintly Cure said, "It's me all right. I look stupid, as stupid as a goose." This from a man who drew penitents from a hundred miles away to crowd his church and wait in line two days to visit his confessional!

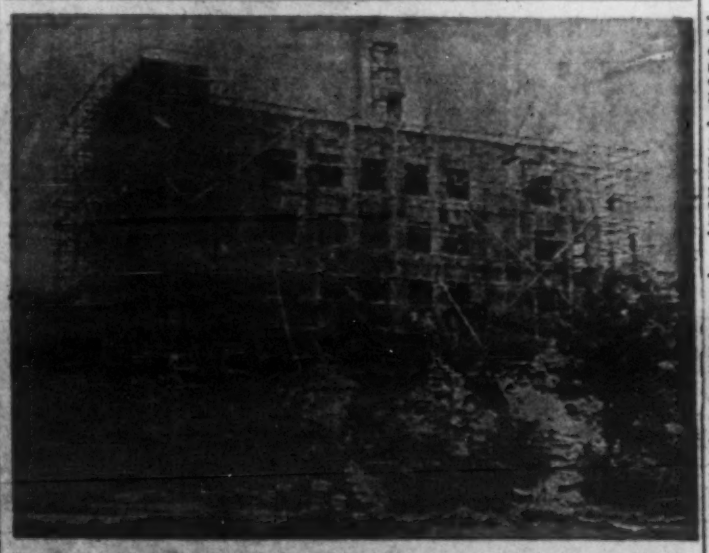
The patron saint of all those who would find joy in their religion might well be St. Genesius, a martyr of the fourth century. He was an actor, a professional comedian, and at one point he had the bad taste to stage a little skit in which he made fun of Baptism. Suddenly a great light dawned on him and he told his pagan audience that he was no longer joking; that he really was going to be baptized a Christian. Genesius was martyred for his new faith, but we can believe that this professional comedian went to his death with a smile on his face.

Chats Out Of Church

Continued from page 10

giving bad example. You are causing sin. If you commit sins that other boys and girls see, or know about, you are giving bad example. You may be causing sin.

So make up your mind today that, from now on, you will work with Our Lord instead of fighting against Him. Promise Him that you will do always what is right, so that others can learn from you. And stick by your promise, in your own home, on the street, and always. Then you will be giving good example, and you will be helping others to get to Heaven.



GIRLS' HIGH SCHOOL IN JAPAN — A modern up-to-date high school building will soon be ready for the girls around Nagoya, Japan. The structure has been erected through gifts by Americans, collected through the S.V.D. Catholic Universities, 316 North Michigan Avenue, Chicago, Illinois, under the direction of Father Ralph.

This school will really serve as a prep school for girls planning later to attend the Catholic University of Nagoya. Provision is outlined to take care of 600. Already applications are pouring in for admittance to the school. The Boys' High School was opened several semesters ago, and has had a remarkable growth. Catholic education is on the march in modern Japan.

Gospel Story

Our 'Road To Jericho'

ALBERTA SCHUMACHER

OUR road does not lead to "Jericho," of course, but when I tell you about it, and the Good Samaritan who lives on it, you will understand why we sometimes refer to it that way.

It is a much-traveled highway, and inasmuch as it is relatively straight and smooth, it becomes a veritable speedway in this age of indiscretion. It is a quick route from the city for all the people there to take for a quick jaunt in quest of fresh air. Somehow, a great many of them forget how low the gas is in their tanks. They have a way of running out somewhere in our vicinity.

Then, too, many have worn tires that seem to choose our locality to "blow out." Also, almost every day there is a series of minor mishaps along with the all too frequent major accident. One reason for this, besides the high speed, is the fact that people seem to choose our road as the one on which to learn to drive. So often we see young men exchange places with their girl friends on busy holidays and let the novice driver start off in the heavy traffic in three successive jack-rabbit leaps.

As you might expect, we are continually digging out the band-aids, the gasoline, the tire pump, and granting the use of the telephone for emergency calls to this and that garage. Recently it was our unhappy duty to share with our neighbor down the road the task of bringing five much-needed ambulances to the scene of a four-car accident.

A lot of people have talked of moving away from our road because of all this danger and lack of privacy. "It is getting to be a question of selling out to save ourselves," one rather dramatic neighbor said. "All these strangers knocking on our door at all hours of the day and night!"

The Great Commandment

But down the road about a mile or so, an elderly childless couple have learned "who is their neighbor." They never meet a stranger. Three children blessed their union, but only for a short time. They had to turn their maternal and paternal yearnings away from their own home to embrace . . . everyone. In their grief and loneliness of earlier married life they learned to put the Great Commandment into practice. "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength, and with thy whole mind; and thy neighbor as thyself."

It is they who have christened our road the "road to Jericho." They are happy because of the constant calls for help of one kind and another. They have learned First Aid in their old age, and along with their physical First Aid they have had occasion to give some of our travelers the little spiritual First Aid prayer cards that, when read from the heart, evoke an Act of Perfect Contrition. For love of God they love their neighbors, and their neighbors are all those traveling our "road to Jericho." Because of their love for God, they have been able to sow love of God in the breasts of travelers, too.

It is true that many of these same travelers litter our roadway with empty beer bottles, soiled Kleenex tossed from windows, popcorn cartons, and various unprintable articles, often necessitating a "gathering up" on Monday morning with a bushel basket in one hand. Nevertheless, these are our "neighbors" in the journey through life. No matter what the less loving along the road call them, they are our "neighbors."

Our "road to Jericho" is the joyous road of service to those who see it that way, the road that leads to heaven. There are all kinds of people on it, but to him who has Christ in his own breast, each one is Christ to serve.

Each one of us travels a spiritual "road to Jericho." All kinds of sinners fall by the wayside. Many, if we stop to help, or heed their call when they stop to ask our aid, will reach heaven along with us. If we don't stop to help them, we still may both land in the wrong place together, for which is the greater sinner, the one who steals from his neighbor, or the one who refuses to help a neighbor who is in distress?

So it is that some find great annoyance and tribulation along our road, while others learn the joy of service in the Name of Jesus. Wherever people go, they will live on some form of our "road to Jericho."

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Amazing Neon-Glow Christmas Cards sell like magic from Free Samples. 50 boxes bring you $15.00! 154 best money-makers —Personalized Cards, Novelties. 4 Assortments on approval. $1.00 Purse-Lite Free for prompt action. Creative, 2506 Carmak, Dept. 256-G, Chicago 8.

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Import-Export! Opportunity, profitable, world-wide, mail-order business from home, without capital, or travel abroad. Established World Trader ships instructions for no-risk examination. Experience unnecessary. Free details. Mellinger, 118, Los Angeles 24.

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Design Smart Fashions for yourself or others. Fascinating, profitable field. Learn at home in spare time. Practical basis training. Sound "learn-by-doing" method. Free Booklet. National School of Dress Design, 835 Diversey Pkwy., Dept. 249C, Chicago, 14, Illinois.

—HELP WANTED, FEMALE—

Wanted—Hired Girl, Young or middle-aged, to live in with young, farm family of five. Paul Pitstick, Yellow Springs, Ohio. Phone—Yellow Springs 7-2460.

—PATENTS—

Inventors: Learn how to protect your invention. "Patent Guide for the Inventor" together with "Record of Invention" form will be forwarded upon request—without obligation. Clarence A. O'Brien & Harvey Jacobson, Registered Patent Attorneys. 523-G District National Building, Washington, D. C.

—PERSONAL—

How to write your Will. Mail $1 for complete instructions. Sterling, Dept. SR, Great Neck, N. Y.

Baptismal needed of Rose Esther Riley-Anselmo, sister of Marcella Rasmussen of San Francisco. Reward. Contact Koolhof, R. 9, Box 45, San Antonio, Texas.

—MISCELLANEOUS—

Missionary Priest struggling to build school convent; 90 Catholics in 839 square miles 46,000 population territory. Please help me! Father Stephen Hogya, S.C.J., Walls, Mississippi.

Watches Wanted. Any condition. Also broken jewelry, spectacles, dental gold, diamonds, silver. Cash sent promptly. Mail articles. Satisfaction Guaranteed. Lowe's, Holland Bldg., St. Louis 1, Mo.

What Our Readers Think

Opinions expressed in this department are those of our correspondents and are not necessarily shared by the editors of Our Sunday Visitor.

People vs State

Editor:

SECRETARY of State Dulles recently has expressed the view that possibly we can help liberate the subjugated people behind the Iron Curtain by playing upon their discontents.

I have what I think is a very interesting idea: Why not incite the people themselves to wage psychological warfare against their masters? Not only should they wage psychological warfare, but they should wage a very particular type of psychological warfare — a religious warfare.

Most of the Iron Curtain countries are Catholic. And in these countries, the Church is very much persecuted by the government. If we play it smart, we can make this persecution boomerang and use the religion of the people as the rallying point against Communism.

In 1917, the Blessed Mother appeared a number of times to three peasant children at Fatima, Portugal. The Blessed Mother told these children what the cause of war was (she said it was sin), and she told them what men must do to obtain peace. She said that if men did what she asked, certain things would follow. (She made specific promises.) But she made one unconditional promise. She said: "In the end, my Immaculate Heart will triumph, Russia will be converted, and a period of peace will be granted to the world."

Now—here is what we should do. Beam the story of Fatima over the Voice of America. Beam it to every Iron Curtain country, even to Russia! After the story of Fatima is told, suggest to the people that they paint on sidewalks, streets, government buildings, etc., different "Marian" slogans, e.g.:

We believe in the Lady of Fatima.

We consecrate ourselves to the Immaculate Heart of Mary.

My Immaculate Heart will triumph.

Also, just the word "Mary" could be painted. Or, even, a red heart.

We should especially point out to the underground (over the Voice of America) the potency—and the danger to the Communist governments—of such a campaign. We should point out that only a few are needed to "start the ball rolling." And the underground can provide those few.

Once the people see these signs appearing, and once they perceive the hatred and vexation they cause the governments, everybody will start painting. Before long, whole countries will be inundated with these signs. They will raise the spirits of the people (both of humor and of faith) and they will make the Communist governments feel weak and shaky.

Such factors would provide a fertile ground for the liberation—by internal coup or revolt — of those Iron Curtain countries.

Some might object to this campaign, maintaining it is nothing but a propagation of the Catholic religion. But such an objection can easily be put down. Due to a policy recently adopted by our government, more time is to be given to religious broadcasts over Voice of America. Some time will be given to Catholics, some to Protestants, and some to Jews. The time that is to be given to Catholics could be used to put over this propaganda campaign. (I feel sure that the Hierarchy would be enthusiastically in favor of it.)

This campaign can be conducted with only a very few dollars. If it is unsuccessful, the loss will not be great. If it is successful, the gain will be incalculable.

What are we waiting for?

Pvt. John V. Felly
Ft. Benning
Georgia

Wants Used Rosaries

Editor:

A POOR missionary in East Africa told me recently that his 4,000 natives are saying their rosaries on their fingers, for lack of beads.

I am attempting to secure enough used rosaries for his needs and also for other missionaries whose names Bishop Fulton Sheen has given me.

So if any of the kind readers of **Our Sunday Visitor** have old rosaries, medals, scapulars, holy cards I would be very grateful for them to send to these priests.

Evelyn Bedard
7416 Castor Ave.
Philadelphia 15, Pa.

Destroy Ragweed

Some folks are allergic to various plants
While others need watch only uncles and aunts
It's those of the former who'll soon start to sneeze
As Pollen of Ragweed is caught by the breeze.
Destroy Ragweed.

Ragweed and Hayfever are Siamese Twins
It's just cause and effect and nobody wins
Hay-Fever at five may be Asthma at twenty
And the victim will find he has troubles a plenty.
Destroy Ragweed.

The State checks the water in river and lake
To keep out the substance the fish cannot take
But the victim of Ragweed is just left to groan
Unless neighbor and friend will clean land that they own.
Destroy Ragweed.

A home has been furnished for stray dog or cat
And no humane person will find fault with that
It's a community project, as Ragweed should be
Let's make it just that for the year Fifty-Three.
Destroy Ragweed.

—John S. Doermer

YOUR CHILD MAY HAVE PIN-WORMS
1 OUT OF 3 DOES!

Fidgeting, nose-picking and a tormenting rectal itch are often telltale signs of Pin-Worms . . . ugly parasites that medical experts say infest one out of every three persons examined. Entire families may be victims and not know it.

To get rid of Pin-Worms, these pests must not only be killed, but killed in the large intestine where they live and multiply. That's exactly what Jayne's P-W tablets do . . . and here's how they do it:

First—a scientific coating carries the tablets into the bowels before they dissolve. *Then*—Jayne's modern, medically-approved ingredient goes right to work—kills Pin-Worms quickly and easily.

Don't take chances with this dangerous, highly contagious condition. Get genuine Jayne's P-W Vermifuge . . . small, easy-to-take tablets . . . special sizes for children and adults. Perfected by Dr. D. Jayne & Son, specialists in worm remedies for 100 years.

JAYNE'S P-W for Pin-Worms

Pius XII On Scandal To Children

THE souls of those children whom God has given, justified at the font and marked with the royal sign of Christ's Cross, are a sacred treasure over which the divine love keeps jealous watch. That same Divine Redeemer who had bidden His Apostles suffer the little children to come to Him, full as He was of mercy and kindness, yet knew how to threaten the fiercest punishment to those who scandalized His little ones, so well loved, by giving them a bad example. And what kind of scandal would be more iniquitous, could do more harm to such children or be a worse augury for their future, than a training which points them to a wrong goal, far from that Christ Who is "the way, the truth, and the life," which secretly or openly encourages them to turn their backs on their Divine Redeemer.

—Encyclical Summi Pontificatus.

Our Weekly Chat With You

Continued from page 1

"fractions" control thousands of local labor unions;

(C) Class hatred has been so long fomented;

(D) The influential press has been quite silent about the Communist danger;

(E) The same papers have vigorously campaigned against Fascism, which was long regarded as the antithesis of Communism;

(F) The Federal Government has been quite sympathetic toward radicals;

(G) The Department of Labor has given encouragement to radical agitators in labor's ranks;

(H) The International Workers Order is growing rapidly;

(I) Russian films are patronized by more than 800,000 people every week;

(J) A host of liberal writers praise the ideology of Communism;

(K) College professors and school teachers in large numbers, defend it;

(L) Federated peace organizations are largely under Communist control;

(M) The American Civil Liberties Union is sympathetic towards Communism;

(N) Organizations active for the so-called Spanish Loyalist Cause were under Communist domination;

(O) Prominent Protestant churchmen cooperate with it;

(P) The Y.M.C.A. and the Y.W.C.A. play into the radicals' hands;

(Q) The W.P.A., in many places, has fallen under Communist control;

(R) United political fronts have become quite common;

(S) Communists have benefitted much from the National Youth Administration;

(T) Active Communist units exist on the campus of many colleges and universities;

(U) The youth movement is largely under Communist domination;

(V) Judge Rutherford has been paving the way for Communism;

(W) A vast amount of de-Christianizing literature is promoting the cause, and in large part is promoted by Communists;

(X) The Workers Alliance is a Communist front exerting great power;

(Y) Several hundred Communist papers, many of them parading as labor papers, are circulated in this country in many languages;

(Z) Hundreds of thousands advocated the lifting of the embargo on arms to Spain largely from pro-Communist sympathy.

If you had not only subscribed to, but read thoroughly the instructive articles we have published in *Our Sunday Visitor*, even over a five year period, you would be familiar with the answer to nearly every question, and to practically every objection raised against the Catholic Church by Communists and the different groups which were sympathetic towards it. If you will even now be interested, we shall submit our proofs in this column.

THE EDITORS

Ask Us Another

Continued from page 3

manded you" (Matt. 28:2), and then said He would be with His Apostles, which meant with their successors until the end of the world.

We have quoted texts to show that Christ did appoint a visible successor to Himself to govern a visible Church, which He called His Kingdom on earth, a sheepfold, both of which are visible.

Since the original writings of the New Testament were lost during the persecution period of the early Church, no Protestant could possibly prove that his translated version of the New Testament tallies with the original. He knows that only from the Catholic Church. The Church had the Bible all to itself for the next thousand years and could have altered it, added to it, taken from it, and no one would be the wiser. She did the opposite, of course. She used thousands of her clergy and monks in copying and re-copying the original and preserving them for later ages. Protestantism is so greatly indebted to the Catholic Church for this service that it should show its gratitude rather than denounce it.

Reds Re-Writing

Continued from page 1

born nor have any meaning! Making these chairs of 'history of material culture' the important thing, doctrinarian Marxism hopes to drive any spiritual tendencies out of the minds of students in the departments of humanistics."

As to the anti-Catholic "slogans," this item is carried:

"Besides trying to make the administration of the Catholic Church subservient to the communist regime in Poland, by means of the decree of February 9, 1953, and the executive order of May 13, the government is also carrying on a war of slogans. This campaign has been entrusted to the 'priests-patriots' who are circulating the slogans invented by officials of the Politburo, in an effort to win over the Polish people.

"A study of the slogans reveals the direction of the communist attack upon the Church is taking. The first slogan claims that 'only Polish citizens, loyal to their country and the government have a right to hold positions in the Church.' This slogan is intended to install the belief that only a pro-communist priest is qualified to perform the duties of the ministry. The communists still dream of dominating the Church through their own officials!

"Another slogan, addressed to all the priests in Poland, declares: 'We must be good Polish citizens, even against the will of our superiors!' This slogan plainly incites to disobedience against the Hierarchy of the Catholic Church. The communists' idea of a good Polish citizen' is really meant to read 'a good communist.' They talk about 'respecting conscience and religion,' but simultaneously they use such slogans to incite the clergy to disobedience to their rightful authority.

"One more slogan of this series, is: 'There can be no so-called "loyalism" of a priest in regard to his country and government.' The communists define as 'loyalism the quite proper attitude of the clergy in limiting their interests and activities to strictly religious and a—political matters. It would seem that the communist regime would be satisfied with such an attitude, however they want more. Their desire is to turn the priests into 'politruks' and to use their influence with the people for the support of the communist authorities and system."

About the rewriting of the history of Poland the press notice brought this information:

"The influence of Soviet-prepared historical texts is felt increasingly in the educational programs of Polish universities, high schools and elementary schools.

"Last year the Polish department of the University of Moscow issued lengthy works on the subject of Polish history. These texts were ordered by political cells of the Soviet government, with the idea that the Russian original texts would serve as a basis for various publications and text books in Poland. Immediately on completion of these works, the Politburo in Poland called a convention of all Polish historians who were handed these Soviet-inspired samples for their use and adaptation in presenting Polish history. The convention lasted about two weeks, beginning December 28, 1952, and was called 'The First Methodological Conference of Polish Historians.'

"A huge volume of 538 pages was published recently, containing the papers given at the Conference and a report of the discussions relating to methodological problems, the periodization of Polish history and the historical process in the era of feudalism.' From this one can form an opinion of the Marxist character of the Conference."

Right Or Wrong

Continued from page 2

Pope Benedict XV was able to bring World War I to an end a year before we entered it after the Kaiser had expressed a willingness to yield to an armistice based on points submitted by the Pope. But the Protestant world did not like to have the Pope have the credit. The consequence was that we, the following year, entered that war, and at its end an armistice was declared in November, 1918, on Wilson's points which were, for the most part, identical with those of the Pope.

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Don Camillo And His Flock

Bianco

NOWADAYS the people of the Po River valley go to the city by bus, in one of those cursed modern machines where a human being travels like a trunk, and even if he is sick at his stomach he cannot budge from his seat. And during the winter, when there is a heavy fog or a treacherous coating of ice on the roads, he risks, at the very least, ending up in a ditch.

And to think that once upon a time there was a steam trolley which ran smoothly along its track through fog and ice! Until one fine day a city slicker discovered that the steam trolley was out of date and substituted its fidelity for the fickleness of a vehicle supposedly more modern.

The steam trolley was used to transport not only people, but sand, gravel, bricks, coal, wood, and vegetables as well. It was eminently practical and at the same time full of poetry. Then, one day a dozen workmen wearing municipal badges appeared upon the scene and proceeded to tear up the tracks. And nobody protested; in fact, the general comment was: "It's about time." Because nowadays even old women who go to the city no more than once a year and spend the rest of their time just waiting for time to go by, are in a hurry.

The steam trolley ran from the city to the River, and no farther, although this was not the end of the line. The largest villages of the region are strung out along the highway followed by the trolley, except for a particularly important one, two or three miles away, which the trolley could not have reached except by making a long detour among the canals. On the road which linked this village to the highway, a special horse-drawn car carried passengers to and from.

Bianco, the last horse to perform this service, was the handsomest of the lot, a beast so noble that he seemed to have stepped down from some public monument. On the village road the ties between the two rails of the trolley line had been covered with tightly packed dirt and along this path Bianco trotted six times a day. A few minutes before the car came to a stop, that is, as soon as he heard the brake grinding, Bianco stepped out from between the rails and trotted alongside them. Then, as soon as the driver called: "Whoa!" he slowed down, without any danger of the car's bumping into his hind-quarters.

Bianco was on the job for a number of years and knew it thoroughly. He had extraordinarily keen ears and could hear the trolley's steam whistle long before anyone knew that it was coming. He heard the whistle announcing the trolley's arrival at Trecaselli and pawed the stable floor to signify that it was time to hitch him to his car, pick up the village passengers, and start for the highway, in order to reach it with five minutes to spare. The first day that the whistle failed to sound because the steam trolley was no longer running, Bianco seemed to be bewitched. He stood tensely, with his ears sticking straight up into the air, and waited. For a whole week he behaved the same way, until finally he set his mind at rest.

Yes, Bianco was a fine creature, and when the trolley company put him up at auction everyone wanted to buy him. Barchini was the highest bidder, and he hitched Bianco to a band-new red wagon. Even between the wagon shafts, Bianco cut a handsome figure. The first time that he was hitched to the wagon, Bianco almost upset his new master, who was sitting on top of a load of beets. For when Barchini called out "Whoa!" and pulled the reins, Bianco stepped to one side so abruptly that Barchini almost toppled over. But this was the only time that Bianco's memory tricked him; he caught on at once to the fact that the wagon was very different from a car running on rails. He had a touch of nostalgia every time he went along the road between the village and the highway.

On the way out, nothing happened, but when he started home Bianco had a way of walking on the extreme left-hand side of the road, beside the ditch where the track had formerly been laid. The years went by, but, as he grew older, Bianco was such a good fellow that Barchini considered him one of the family, and even when he was completely run down no one dreamed of getting rid of him. He was given light work, and one day when Barchini caught a hired man giving him a beating, he got after him with a pitchfork, and if the fellow hadn't run up into the hayloft, he would have found himself speared.

With the passage of the years, Bianco became increasingly weary and indifferent. There came a time when he did not swish his tail to scare off the flies, and he never had to be tied up because there was no likelihood that he would move from the place where anyone left him. He stood stock-still, with his head hanging, like a stuffed horse instead of a real one.

One Saturday afternoon Bianco was hitched to a light cart to take a bag of flour to Don Camillo. While the driver carried the bag into the rectory on his shoulders, Bianco waited outside with his head hanging. All of a sudden he raised his head and pricked up his ears. The sight was so unexpected that Don Camillo, who was standing at the door lighting a cigar, let the match drop from his hand. Bianco stood tautly on the alert for several minutes, and then wonder of wonders, bolted away. He galloped across the square, and it was sheer luck that nobody was run down. Then he turned into the road leading to the highway and disappeared, leaving a cloud of dust in his wake.

"Bianco's gone crazy," people shouted.

Peppone came by on his motorcycle, and Don Camillo tucked up his cassock and mounted behind him.

"Fast!" Don Camillo shouted, and Peppone threw out the clutch and stepped on the gas.

Bianco galloped down the road, with the cart swaying behind, as if it were tossed on a stormy sea. If it didn't smash to pieces, it must have been because the patron saint of carts had his eye on it. Peppone drove his motorcycle at full speed, and halfway up the road the horse was overtaken.

"Run along beside him," said Don Camillo, "and I'll try to catch the rein near the bit."

Peppone steered close, and Don Camillo stretched out his hand toward the rein. For a moment Bianco seemed to remember that he was a very old nag and consented to being caught; then suddenly he speeded up and Don Camillo had to let go.

"Let him run!" Don Camillo shouted into Peppone's ear. "Go faster, and we'll wait for him at the highway."

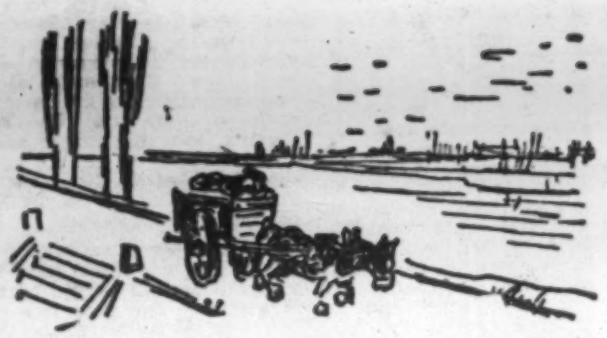
Peppone stepped on the gas, and the motorcycle shot ahead. When they reached the highway, Peppone from a steam-roller. But meanwhile he's a dead duck!"

Peppone wanted to say a great many things, but he didn't know where to begin. He picked up his cap, put it on his head and then lifted it again in salutation.

"A salute to the People!" he exclaimed.

People began to arrive, in carts and on bicycles, and among them was Barchini.

"He heard the whistle of the steam-roller," Don Camillo explained, "and believed it was the trolley.



braked. He tried to say something, but Don Camillo motioned to him to be silent. A few seconds later Bianco galloped into sight. Soon he threatened to join the highway traffic and Peppone had an impulse to give the alarm. But he didn't move in time, and then, after all, it turned out to be unnecessary.

When Bianco reached the highway he came to a halt and dropped down on one side. He lay there sprawling in the dust, while the cart fell, with its shafts broken, into the ditch. Along the highway came the steam-roller, which was flattening out a coat of macadam. As the steam-roller passed by it whistled and then from the bag of bones—which was all that was left of Bianco—came a whinny. That was the end; now Bianco was a bag of bones indeed. Peppone stood looking down at the carcass, then he tore off his cap and threw it down on the ground.

"Just like the State!" he shouted.

"What do you mean, the State?" asked Don Camillo.

Peppone turned around with a fierce look on his face.

"The State! A man may say he's against it, but when the whistle calls him, he comes forward, and there he is."

"Where is he?" asked Don Camillo.

"Here, There, Everywhere!" shouted Peppone. "With his helmet on his head, his gun in hand and a knapsack over his shoulder . . . And then it turns out that the call came not from the trolley but That was plain from the way he stopped at the highway."

Barchini nodded. "The main thing is that he should have died believing," he said.

There are now more than 4,800 ex G.I.'s studying for the priesthood according to Bishop William Arnold, Military Vicar of the U. S. Armed Forces.

Answers To Brother Michael's Quiz

1. At the time of Saint Paul's conversion Saint Peter was still living in Jerusalem.

2. Christ gave special power in His Church to Saint Peter by making him the head of the apostles and the chief teacher and ruler of the entire Church.

3. Saint Peter was recognized as Head of the Church by the early Christians as is evident from the conduct of Saint Paul and others.

4. Saint Paul recognized the authority of the apostles and went out of his way to submit himself to them.

5. Saint Paul's enemies tried to prevent him from leaving Damascus by watching the city gates.

AT VOCATIONS INSTITUTE — Msgr. Aloysius F. Coogan, a vice-chancellor of the New York Archdiocese, greets five nuns who spoke at the third annual Institute of Religious and Sacerdotal Vocations at Fordham University. The institute, attended by some 1,200 priests, nuns and brothers from the U.S. and Canada, discussed ways of recognizing, fostering and guiding religious vocations.

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Rural Life

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Sheep Raisers For 800 Years

By HOWARD C. ROWAN

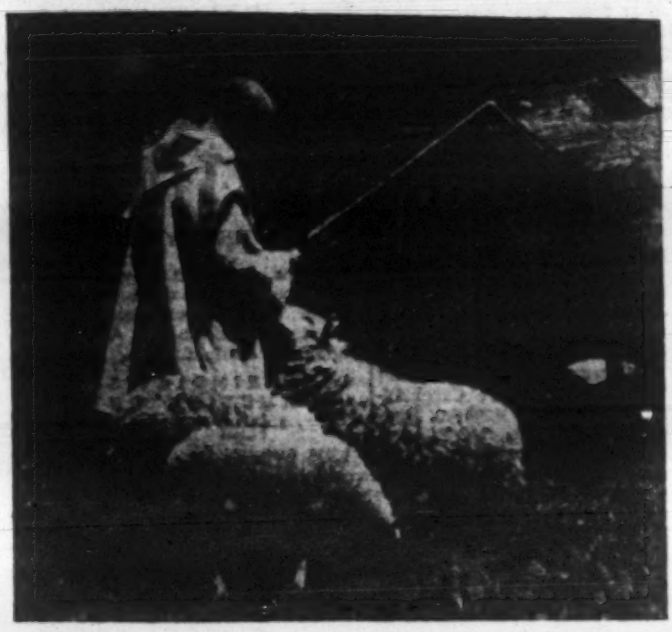
A small group of white-robed "poor men of Christ" are carrying on an eight-centuries-tested program of prayer and work, in the Green Mountains. At Sky Farm, Whitingham, Vermont, is located the only Carthusian foundation in the Western Hemisphere. An order founded in 1084, by St. Bruno, there are also 18 Carthusian monasteries in the old world.

The Vermont monks have adapted themselves to their surroundings, having added practical new projects to the list of traditional productive enterprises. Their sugar maple "bush" is the source of sap for making maple syrup, a North American innovation for Carthusian monks. Tilling the fields, meanwhile raising sheep and dairy cattle, they follow the pattern set by the pioneer Carthusians. In the life story of St. Anthelmus, twelfth century Carthusian Master-General, we read of his ability as a farm manager.

St. Anthelmus reconditioned the monastery fields, renovated the sheepfolds, and constructed an aqueduct to bring water to the monastery grounds. When he was in charge of the monastery farm at Portes, the diligent labor of the monks produced, what we call today, "surplus crops." The "poor men of Christ" distributed that produce of their flocks and fields to the needy people of the countryside. Their practical charity is inspired by the twofold love of Jesus Christ, His love of His Heavenly Father and His love of mankind.

Since the time of the founding of the first Carthusian Monastery, in a mountainside valley of the Alps, the monks have worn a religious garb of white wool. They strive to produce their own needed fibres and food, although their life is primarily dedicated to contemplative prayer. Their agricultural activities prove that "their feet are on the ground."

Among the Vermont Carthusians is Father Pablo Maria, who was formerly Father Thomas V. Moore, O.S.B., a professor at Catholic University. The small Carthusian community in the Green Mountains will grow, under the protection of the Holy Ghost and through the self-sacrificing efforts of the present and future Carthusian priests and lay brothers. The manpower contribution of the monks becomes increasingly more effective when they receive equipment, and foundation livestock, from generous benefactors. The time which is saved through use of more efficient equipment never becomes leisure time, for the monks are always busy either at work or at prayer.



A wool-clad quartet.

Firemen Should Promote Self Improvement, Editor Declares

South Bend — Firemen should promote their self improvement through an effective public relations campaign, Rev. John H. Murphy, C.S.C., associate editor of the *Catholic Boy* magazine, told the 36th annual Firemen's Association convention which ended its three-day session here.

More than 250 firemen and association ladies' auxiliary members heard Father Murphy describe "an excellent opportunity today for firemen to push their public relations programs in their own communities to improve their lot in higher wages and more and better equipment."

The convention, which opened Thursday and closed Saturday, was welcomed by South Bend Mayor John A. Scott, Fire Chief Richard J. Duck and South Bend Fire Lt. Joseph Kasa, convention chairman. More than 1,000 association members, including 200 delegates attended the convention.

Orphans Guild Picnic

Fort Wayne—The Catholic Orphans Guild will sponsor an outing and picnic for the children of St. Vincent's Villa at Shambaugh Farm, August 18. Prizes will be awarded the winners of games.

Requiescant

ELLSWORTH S. BODIE

Fort Wayne — Ellsworth S. Bodie, 53, district freight agent for the Nickel Plate Railroad here for the last eight years, died last week at St. Joseph's Hospital where he had been a patient for four weeks. He was a member of St. Jude's Church. Survivors include the widow, two daughters, four sons, five brothers, one sister and 10 grandchildren.

EDWARD McLAUGHLIN

Fort Wayne — Edward McLaughlin, died last Wednesday night at St. Joseph's Hospital. A native of Fort Wayne, Mr. McLaughlin worked as a city pumper, and later as a city watchman. He was a member of the Cathedral of the Immaculate Conception and its Holy Name Society.

Constantine Skrzypiec, 72, St. Adalbert, South Bend.

Mrs. Herman J. Voss, 55, Holy Cross, South Bend.

Mrs. Louis May, St. John, New Haven.

James Allen Stafford, Infant, Sacred Heart, Fort Wayne.

Christine Ann Miller, Infant, Queen of Angels, Fort Wayne.

John Filip, 71, St. Peter, Fort Wayne.

Vernon G. Piepenbrink, 53, St. Joseph, Fort Wayne.

NEW CROSS FOR FORT WAYNE CHURCH — Workmen are shown preparing a nine-foot cross for hoisting to the top of St. Peter's Church. The gold leaf cross was installed last Friday, replacing the old cross, which was 54 years old. The church is being remodeled for the first time since it was built in 1893. The remodeling and tuckpointing of the building have been taking place for the last three months. — Fort Wayne **News-Sentinel** photo.

Crusade Started In 1942

Annual Outdoor NCCM Holy Hour, Valparaiso

Gary—The 6th annual outdoor, and the 131st consecutive monthly Holy Hour in the Spiritual Crusade for Peace of the Gary Deanery Council of the National Council of Catholic Men, will be held at Seven Dolors Shrine, near Valparaiso, Sunday, August 16, at 3:00 p. m.

The Shrine is located 11 miles east from Broadway on U. S. Route 6, and one mile south on the black top road. A sign will be posted to indicate a right turn to the Seven Dolors Shrine.

This Spiritual Crusade was inaugurated by the men on the occasion of the Feast of Christ, The King, October 25, 1942.

The purpose of these Holy Hours and Spiritual Crusade for Peace is to bring down a blessing from Heaven upon the entire country, and to make amends for the indifferentism of too many fellow Americans who refuse to turn to God in these crucial times.

The men who take part in these devotions are dedicating themselves to Christ, the King, and in petitioning Him ask that "all things be restored in Christ" lest the sins of men cause further wounds in the families of nations.

In conjuction with the adoration of Christ in the Blessed Sacrament, exposed on the Altar during Holy Hours, the Mother of God, Mary Most Holy and Queen of Peace, is honored by the men. They pray the Rosary in answer to the "Prophecy and Request" made by the Mother of God during the first World War, July 13, at Fatima.

These Holy Hours are held at a different Church each month in the Gary deanery that includes Miller, East Gary, New Chicago, Hobart, Turkey Creek, Black Oak, Independence Hill, Crown Point, and Griffith.

The officers of the deanery council are elected from the various parishes each year. The present officers are: James Neugebauer, St. Luke, president; Frank J. Krane, St. Hedwig, vice president; Leroy Redmon, St. Monica, secretary; Raymond Gondell, Holy Trinity, treasurer; and George Sufana, Holy Angels, auditor. Every parish and extra parochial organizations are represented in the deanery council by two men. Affiliated with the council are the Catholic Laymen's Club; St. Thomas council K of C, Gary; St. Clements council K of C, East Gary; and the Association of Catholic Trade Unionist Gary Chapter.

Men Retreat At St. Joe, Women's Starts August 21

Fifty-five Catholic laymen, chiefly from parishes in northern Indiana, are making a retreat this week-end on the campus of St. Joseph's College, Rensselaer.

The retreat, directed by the Rev. Marcellus M. Dreiling, C.PP.S., is the first of three scheduled to be held on the campus this month. The Rev. Eugene Luckey, of the Precious Blood Mission Band, is serving as retreat master.

Another retreat, for women, will be conducted from 6:30 p.m., August 21, to 4:00 p.m., August 23. Registration is now closed for this retreat.

The last retreat, for men, is still open, without geographical restrictions. It will begin at 6:30 p.m., August 28, and continue until 4:00 p.m., August 30.

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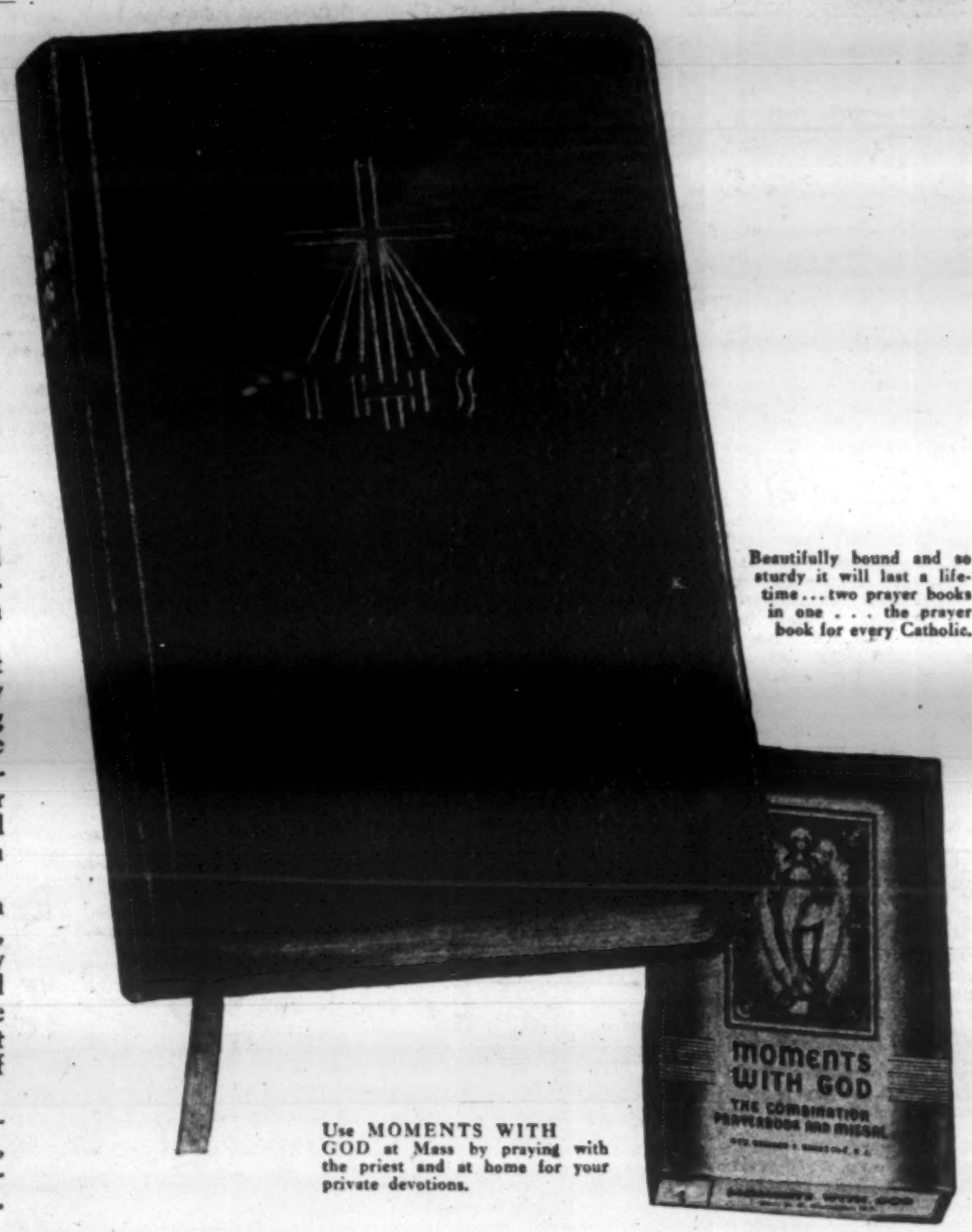

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IN 'OPERATION YOUTH'—Ronald M. Francis, 17, Toledo, Ohio, (right) was elected mayor of "Operation Youth," the Xavier University (Cincinnati) "workshop in democracy," held on the campus recently. He is shown receiving congratulations from the boy who opposed him in the election, Gerald H. Welsh, Youngstown, Ohio. Also pictured are John A. Moser, standing next to Welsh, and Dr. Joseph Link, Jr. Moser is "Operation Youth" director, and Dr. Link is program chairman. More than 180 boys from nine states participated in the program which was open to all races and creeds. Outstanding civic leaders addressed the boys during the program. (NC Photos)

Tells Of Mother's Visits

Cardinal Mindszenty Called Reds' Most 'Priceless Pawn'

Continued from page 1A

weary than the first time. Again the conversation dealt exclusively with family and village affairs. Afterwards Mrs. Pehm wrote applications to the Minister of Justice, the head of the secret police, Vice-Premier Rakosi and so on. Eventually she was informed by Gabor Peter (he vanished last winter in the shake-up after Stalin's death) that she could see the Cardinal on the 25th of every month.

On June 25, 1949, she was at the prison gate at the appointed time, and was led to the same small room as before. She was taken aback when the Cardinal came in. He was listless, hardly answered her questions, looked ill and tried to lean against the wall. Eventually he admitted that he felt very ill. "Something is poisoning my heart; it must be my goiter trouble," he added. The detective looked up at him sharply.

"Have you seen a doctor?" Mrs. Pehm asked.

"Yes, but he only looked me over perfunctorily. Yet I have the right to a proper medical examination. That is in the prison statutes. You see, Mother, I have been sentenced to life imprisonment," he said. This was the only reference he made to the "trial" in the course of the 11 meetings.

Mrs. Pehm had the impression that he thought that she did not know of his sentence — in other words that he did not remember the circumstances of the trial. She had sat in the front row.

The aged mother, an intelligent and courageous woman, turned angrily to the detective. "Why does my son not receive proper medical treatment?" she asked. "If you cannot or will not send a good doctor to him, I shall be glad to pay a specialist to attend to him."

The detective shrugged his shoulders. "We are looking after him as we should," he replied. "Anyhow, it is time to end the interview."

Interview Refused

The Cardinal left the room as listlessly as he had come in. On July 25 and August 25, 1949, Mrs. Pehm was refused permission to see him. No explanation was given. On September 25, she was allowed to see him and found him in better spirits and health than in June.

Although she had thought up some questions to find out whether he had received proper medical care, she could not extract any information from him. From then until the following June all her requests to see him were turned down.

It can be imagined what Mrs. Pehm felt when, month after month, she was given the same stereotyped answers that the interview could not take place. All her efforts to find out why met with silence.

She began to fear that he had been deported to Russia, or that he had died, or that Moscow had decided that she should never see him again. In her distress she prayed to the Sacred Heart of Jesus, and offered a gift to Our Lord if only He would help her.

She went to Budapest and commissioned a Catholic sculptor to make a statue of Our Lord in wood, which she wanted to give to the church of her village — Mindszent. His fee was over one thousand forints (officially $100) —an enormous sum for a peasant woman. She did not know how she would raise it. The first thing that happened was that the gifts she had sent to Esztergom when her son became the Primate of Hungary were returned to her: a pig, which had grown into a sow; a calf which had grown into a cow, and so on.

New Sullivan Novel To Be Ready Aug. 17

Notre Dame — A warm, believable story of a family and how its members reacted to word that they must vacate their long-time home is told in **311 Congress Court**, a novel by Richard Sullivan to be published August 17 by Henry Holt and Company.

The new book is the fifth novel written by Sullivan who has been a member of Notre Dame's English department for sixteen years. Sullivan wrote **Notre Dame**, the story of his alma mater in 1951. **The Fresh and Open Sky**, a collection of nineteen of his short stories, was published a year earlier. One of his more recent short stories, "Jupiter," appeared in the January issue of **Ladies' Home Journal**.

Sullivan, who lives with his wife and two daughters in South Bend, received the Notre Dame Lay Faculty Award for outstanding achievement in 1946. In addition to his teaching and writing, Sullivan regularly reviews books for **The Chicago Tribune** and **The New York Times**.

Professor To Write New Column On Television

Notre Dame—A new column devoted largely to television will appear for the first time in the September 5th issue of **Ave Maria**, national Catholic weekly published at Notre Dame. The column will be written by Edward Fischer, a member of the University's journalism faculty, who is spending the month of August in Hollywood studying the production of TV films.

Fischer is no stranger to television or movie production. During the summer of 1952 he observed network operations in Chicago and worked with a camera crew in covering both national political conventions. He recently wrote and directed the movie, "Shake Down the Thunder," a story of the "Notre Dame Victory March," which will have its premiere this Fall.

A. J. Cronin Tale Set For Hour Of St. Francis

Fort Wayne—A story by A. J. Cronin, which appeared originally in the **Reader's Digest**, provides the Hour of St. Francis with a radio drama of classic simplicity and beauty. The story will be heard over Radio Station WOWO at 9:15 a.m. Saturday, August 15. The action begins with a question—why in the graveyard of an Italian monastery does a bishop lie buried at the feet of a lay-brother?

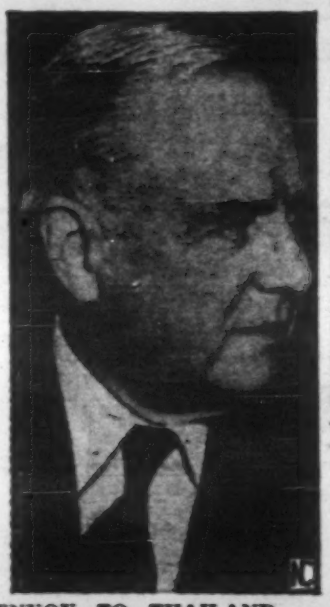
The beginning of the answer describes the entrance of two friends, Mario and Anselmo, into a monastery. Anselmo, who becomes a brother, devotes himself to praying that Mario the priest will realize his ambition of bringing souls back to God through his preaching.

Mario's success, which brings him the dignity of a Bishopric, ends abruptly when he suddenly loses all ability to touch the hearts of his listeners. He is further stricken by the death of Brother Anselmo. Mario finally connects his two losses in a discovery which brings him to his knees beside the grave of the brother in a prayer for a greater gift than the return of his lost eloquence.

Expanded Program

Notre Dame—An expanded program of counselling and spiritual development among Notre Dame's 5,100 students will be inaugurated with the opening of the Fall semester in September. Four priests have been assigned to devote their full time as chaplains to each of the University's four undergraduate classes. Rectors of the fourteen campus residence halls will work closely with the class chaplains in implementing the new plan.

Father Carey will serve as senior class chaplain as well as prefect of religion. Other chaplains appointed are Rev. Joseph Barry, C.S.C., junior class; Rev. Victor Dean, C.S.C., sophomore class; and Rev. Thomas Baker, C.S.C., freshman class.



ENVOY TO THAILAND — Major General William J. (Wild Bill) Donovan, 70, (above) is the new U. S. Ambassador to Thailand. A Catholic hero of two World Wars, he is the holder of the Congressional Medal of Honor, the nation's highest award for valor. (NC Photos)

Pumas Face 8-Game Grid Card In Fall

Rensselaer—St. Joseph's College will play eight football games in 1953, according to the schedule released by the Rev. Norman L. Heckman, director of athletics.

Opening with the St. Ambrose game on September 27, the Pumas' season will be equally divided between home games and those on their opponents' fields. All but three of the games are scheduled with traditional Indiana Collegiate Conference rivals.

The 1953 season will be the Pumas' first under the coaching of Joseph G. Pawlowski, who succeeds Gene Fetter.

The schedule:

Sept. 27—St. Ambrose at Davenport, Iowa.
Oct. 3—Valparaiso.
Oct. 10—Indiana State at Terre Haute.
Oct. 17—Butler (Homecoming).
Oct. 23—Evansville College at Evansville.
Oct. 31—Ball State.
Nov. 8—St. Norbert's College at West DePere, Wis.
Nov. 15—Lewis College.

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Fr. Hesburgh Tells Institute . . .

Sisters Can Be As Typically American As 'Split T'

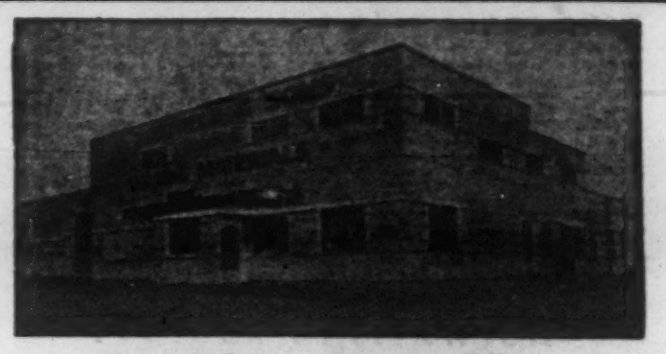
Notre Dame—More than 950 nuns representing 120 religious communities in the United States and Canada last Friday attended the closing exercises of the week-long Institute of Spirituality on the University of Notre Dame campus.

The Rev. Theodore M. Hesburgh, C.S.C., president of Notre Dame, reminded the colorful assembly that Sisters "can be as typically, every-day American as the split T-formation and yet retain and develop the inner spiritual strengths" so vital for their work.

Conceding that there inevitably will be certain external changes in the religious life, Father Hesburgh told the Sister-Superiors and novice mistresses that "what is needed most is the wisdom and prudence to guide the changes so that they represent, not a perversion, but a steady and healthy growth of what is substantial in our lives and our missions—to restore all things, today, in Christ."

Through a series of lectures by noted theologians, the Institute of Spirituality sought to provide a firm theological formation for Sisters in their responsibilities as superiors and counsellors. A candlelight procession at the beautiful Grotto of Our Lady of Lourdes on Thursday evening was the colorful highlight of the week's sessions. The Spirituality Institute, which is sponsored by Notre Dame's religion department, complements the regular summer school program in theology.

The Rev. Paul Philippe, O.P., of the Athenaeum Angelicum in Rome, a member of the Institute staff, urged continuation of the Institute at Notre Dame and suggested the desirability of similar sessions in other parts of the country, particularly the West Coast.



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To Perform Solemn Ritual

Exiled Chinese Archbishop And Nun Meet On St. Mary's College Campus

Notre Dame—An exiled archbishop and a humble young nun met on the Saint Mary's College campus to perform a solemn ritual—in spite of the Communist government of their Chinese homeland.

The Most Rev. Paul Yu-pin, Archbishop of Nanking, China, who heads the list of "enemies of the state" among Chinese religious and social leaders, came to the college from his temporary residence in New York City to receive the religious vows of Sister Veronica, the only member of her native Chinese order in the United States.

Condemned To Death

While visiting in Rome in 1949, Archbishop Yu-pin received word that his Archdiocese of Nanking had been occupied by the Communist armies and that he had been condemned to death in absentia by a "Peoples' Court." On the orders of Pope Pius XII he came to the United States where he heads the Chinese Catholic Information Center and assists refugees from his home country.

Sister Veronica was studying in Hong Kong with four other Sisters when the Motherhouse of their order, the Congregation of St. Theresa, was occupied by the Communists in the interior of the country. The older nuns were herded into concentration camps and the younger Sisters were shorn of their habits to be sent home for "re-education," leaving Sister Veronica and her companions as the only survivors of the once-large congregation.

Though she has been in religion for 11 years, Sister Veronica has been unable to receive her final vows, which regulations require must be taken at the motherhouse. As a result she must take temporary vows each three years until she is free to return to the home of her order in China.

Chinese Hostile To Communists

Archbishop Yu-pin grieves that he was away from his See when the Communist occupation began. The tall, stately priest, who speaks English easily with a soft accent declares that "martyrdom would have been a great privilege for me, but would have done little for Christianity in China."

"As it is now," he explained, "the Communists are doing more to spread the knowledge of Christianity in China than anyone else has ever been able to do. It has been impossible for missionaries to reach many of the 500 million Chinese, but the Communists are awaking their curiosity with their condemnation of reactionary Christians."

More than 80 per cent of the Chinese people are hostile to the Communist regime, according to the Archbishop and they are looking for some rallying point. "The more the Communists publish the crimes against the state of Christian leaders such as myself, the more the people turn to Christianity, impressed with a doctrine that thousands are dying for in opposition to the Reds," the Archbishop said.

Mao Dependent On Moscow

It is wishful thinking for the West to look for Tito-like defection on the part of Mao in China, in the opinion of Archbishop Yu-pin. "Mao may regard himself as the world leader of Communism now," he said, "but he is slavishly dependent on Moscow—and there are at least 50,000 Russians in key positions throughout China."

Sister Veronica, shy about expressing her opinion in the presence of the Archbishop, is completing her education at Saint Mary's, patiently waiting for the day she can return home. Grateful to the Sisters and alumnae who brought her to the College two years ago, she wants to join the other four remaining members of her order in Formosa to teach and aid her countrymen.

For Sale: Three Scottish Islands

London—(NC)—Three rugged Scottish islands with an almost 100 per cent Catholic population of 2,000 people served by six priests and 13 churches have been put up for sale.

The islands, Benbecula, South Uist and Eriskay with a total area of 90,000 acreas in the Outer Hebrides off North-West Scotland, are being sold by their present owner, Mr. Andreae.

They are in the scattered, sparsely-populated Diocese of Argyll and the Isles, reputed to have been founded by St. Patrick himself about the year 477. Their people are Gaelic-speaking and earn their living as crofters (farmers), fishermen and weavers of distinctive West Scottish tweeds.

CHILDREN'S ART EXHIBIT — Andrea Matusek, fifth grade pupil at Sacred Heart school, Whiting, proudly points out to her parents, Mr. and Mrs. Andrew Matusek (left) and school friend, Anita Hamole (right) her contributions to the Child Art exhibit, recently on display at Saint Mary-of-the-Woods College, Saint Mary-of-the-Woods, Ind.

The exhibit was the result of work done in a number of Sisters of Providence schools, in Terre Haute, Whiting, Jasper, Loogootee, and Washington, D.C. The display included drawings in water color, tempera, charcoal, and crayon technique; craft and wood; and soap carving; weaving and hooked rugs.

Holy Cross Central School Of Nursing First Commencement Planned Aug. 30

South Bend—The first annual commencement of Holy Cross Central School of Nursing will take place August 30 in the Holy Ghost chapel of Saint Mary's College according to an announcement released by Sister Maria Amadeo, C.S.C., director of the Central school, whose headquarters is in Holy Cross hall on the Saint Mary's campus.

Fifty-five nurses are candidates for the diploma of the three-year program of Holy Cross Central, which was inaugurated in September, 1950. They are members of the hospital units of the school in South Bend, Anderson, Ind., and Jacksonville, Ill.

The three-day commencement activities will culminate in the conferring of diplomas in the LeMans hall chapel at Saint Mary's at 2:30 p. m., Sunday, August 30.

St. Joseph's hospital unit in this city will be the center of homecoming events for many of the new graduates, some of whom will be returning from terminal vacations.

Others will be coming in from their "home" units. A few are completing their studies and clinical experience on affiliations: in pediatric nursing, at Riley hospital, Indianapolis; in psychiatric nursing, at Our Lady of Peace hospital, Louisville, Ky.; in rural nursing, at Our Saviour's hospital, Jacksonville, Ill.; or at Saint Mary's hospital, Cairo, Ill.

Under the leadership of the department of nursing of Saint Mary's College, Holy Cross Central School of Nursing was created in 1950 from four already existing schools of nursing of the Sisters of the Holy Cross: Saint Joseph's, South Bend; Saint John's Hickey Memorial, Anderson; Our Saviour's Jacksonville; and Saint Mary's, Cairo.

The Good Samaritan School of Nursing of the Sisters of Saint Joseph in Kokomo became a unit of Holy Cross Central in 1951, and so will have its first graduates in 1954.

First year students of all the units spend their first two semesters at the South Bend unit for the study of the basic sciences and the social sciences. They continue their education at their "home" units or in affiliate hospital schools.

Diploma candidates who are members of the South Bend unit of Holy Cross Central are Jeanette Cybulski, Marie Schultz, and Sister Alma Therese, C.S.C., South Bend; Martha Duncan and Eleanor Huemmer, Mishawaka; Ludmila Benacka, East Chicago; Marie Berg, Kingston, Pa., Beverly Bollenbacher, Plymouth; Joan Colligan, Fort Wayne; Doris Eby, Bristol; Berneice Hart, Rochester; Doris Krider Middlebury; Helen Maloney and Joan Roughselange, Crown Point; Cecilia Monhaut, Bremen; Mary Jo Morgan, Ambia; Sue Munning, Dolores Pilarski, and Susan Pizarek, Michigan City; Carol O'Brien, Indianapolis; Barbara Roderick, Battle Creek, Mich.; and Patricia Seleski, Wyandotte, Mich.

EXILED ARCHBISHOP AND NUN MEET — Sister Veronica, driven from her native China by the Communists, meets an exiled Chinese Archbishop, Most Rev. Paul Yu-pin, at St. Mary's College to receive the temporary religious vows which she must take every three years until she is free to return to the motherhouse of the Congregation of St. Theresa in China.

Boys' Wing In High School To Be Ready Soon

South Bend—The new $1,250,000 Catholic high school for the twin cities of South Bend and Mishawaka will actually become a reality on September 8 when the 16-classroom boys' wing opens for classes.

The wing, which will be used for an estimated 760 boys and girls students, is now completed except for the layer of flooring scheduled to be completed this week.

Construction workers "are speeding to finish" the 16-classroom girls' section so that rooms in the wing can be used as fast as possible, Rt. Rev. Msgr. John S. Sabo added.

The building will have 33 classrooms, eight laboratories and a gymnasium and will accommodate 1,320 students when complete. This is 120 students more than the original estimate.

Enrollment Limited

Enrollment has been limited to 760 and registration is closed for the first semester, Msgr. Sabo said. "We cannot take students who already have registered with the public high schools," he added. "If we did, we would upset the school city's teacher and classroom planning. Also, our available space limits our enrollment."

The monsignor said the new high school will not be named until after the coming school year.

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Drama Of Contrasts Seen In PW Return

Continued from page 1A

them. "Their morale seemed so high when they were singing along the road."

On dismounting each was ostentatiously helped by a Red guard or white-gowned nurse to enter the tent. Communist medics sprayed them lightly inside the tent. Others took data from them at a table.

The North Koreans cut the tarpaulin covering on some trucks and rolled back the tops on others so they could arrive standing and waving communist flags. Another truckload carried their blankets trimly rolled in military fashion over their left shoulders and under their right arms. These men were silent and their clothing was undamaged.

The regimented singing, slogan-shouting and organized tearing of clothing added up to an exaggerated exhibition for propaganda photographs, also to prove fidelity to communism.

Through the open-ended tents we could see the returned communist soldiers loaded on waiting Molotov trucks. These began rolling back to communist-held Kaesing and then to God knows what. Americans and other United Nations men were flying in helicopters or riding in ambulances back to freedom village, and to chaplains waiting beside their altars.

Admission Of Reds

Continued from page 1A

and dedicated to a better life for human beings, through enforcement of freedom and human rights.

Deny Basic Freedoms

The Chinese communists make no pretense of living up to the standards of democracy as they were proclaimed by the U. N. They established a totalitarian state through military conquest. A dictatorship is the form of government openly proclaimed in a constitution which was forced on the nation without its consent. The communist government respects no basic human freedoms and rights. Instead of the due process of law, "justice" is distributed by mobs at mock trials resulting in the immediate execution of the victims.

Freedom of religion, one of the basic freedoms in both the Atlantic Charter and the U. N. Charter, is bluntly denied the Chinese. The clergymen and faithful of all denominations suffer incessant persecution. The victims are numbered by the thousands.

In joining in the Soviet-inspired aggression in Korea, in open contempt of the rulings of the U. N., the Chinese communist government used a deceitful means. The millions of regular troops of the Chinese communist armies sent to fight the U. N. forces were brazenly called "volunteers." This act of deliberate deceit scarcely entitles the Peking rulers to any gesture of confidence from the U. N.

When in a deliberate (and to be sure, rather idotic) slander, the Peking Government accused the UN forces of using bacteriological warfare, it was certainly not showing any consideration, or decent attitude toward the Organization in which it now claims a seat.

Violate War Codes

When the Chinese communists mistreated and tortured the U. N. war prisoners, they violated Divine and human laws. They denied the International Red Cross access to their POW camps—a request which even Hitler did not refuse during World War II. They withheld sick and wounded POW's from the exchange of prisoners which they themselves deceitfully proposed for propaganda motives.

Just because the Chinese communists have temporarily stopped fighting the United Nations forces—perhaps to deceive them—should they be granted admittance to this organization which tries to ban deceit and violence in international relations?

Should the United Nations for shameful opportunistic motives erase the sacrifices of those men of good will the world over—Americans, Koreans, French, Turks, Filipinos, British, Greeks, Dutch—who died on the battlefront, fighting the "Chinese People's Volunteers," or who will still die from mistreatment received from their hands?

If Red China were admitted to the U. N., the only logical conclusions would be: Crime does pay. Aggression is rewarded. The rule of the jungle has gained the respect of law in international relations.

Joins Police Force

Fort Wayne—Gervase P. Herman, Jr., 23, a Central Catholic high school graduate, has been appointed a member of the Fort Wayne Police Department. He served with the Army's Military Police at Fort Custer, Mich., and Kobe, Japan from 1951 to March of this year.

Sodality Union

Continued from page 1A

center of the international secretariat in Rome.

The sodality leader described the school sponsored by the national sodality office—now in its 23rd year—as "unique and very wonderful." He was very impressed by "the wonderful spirit of sacrifice" of those participating, he said, explaining that priests and Sisters attending were giving up vacation time to attend the schools. And he said participation of America's youth in the schools was particularly edifying.

Turning to the recent letter of the Holy Father, Father Paulussen pointed out that the Pope approved the holding of a world sodality meeting next year to coincide with the centennial of the promulgation of the doctrine of the Immaculate Conception.

The Jesuit priest said that the Pontiff's emphasis on selectivity and preparation for those joining sodalities should not be taken for snobbishness. The selectivity has to do with careful preparation for all who want to become sodalists, he said, and only those willing to assume the full responsibilities of a sodalist should be taken into the brotherhood.

Father Paulussen is a native of Holland. He was ordained in a hospital chapel in the Netherlands in 1943 after the Nazis had taken over two Jesuit institutions and ousted him and other members of the society. He was called to Rome to set up the international secretariat two and a half years ago after having directed the national sodality movement in Holland for five years. He estimates that at the present time, there are some 50,000 sodalities in 1,300 dioceses in 60 or 70 countries—including some behind the Iron Curtain.

Two Industrial Concerns Renew Grants At N. D.

Notre Dame—Two nationally prominent industrial concerns have renewed graduate research fellowships at the University of Notre Dame for the 1953-54 school year, according to an announcement today by the Reverend Paul E. Beichner, C.S.C., Dean of the Graduate School.

The United States Rubber Company through its subsidiary, Mishawaka Rubber and Woolen Company, has extended for a second year its fellowship in polymer physics and the E. I. DuPont de Nemours and Company has renewed for the seventh year its fellowship in chemistry, Father Beichner said.

Model Car Competition

Fort Wayne—Hugh J. Baldus, 19, 710 West Oakdale Drive, a Notre Dame University engineering student, was declared winner for Indiana in the Senior Division of the Fisher Body Craftman's Guild model car competition.

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	INDIVIDUAL	$ 7,500 $10,000	$ 6.50 $ 7.50
	ALL MEMBERS OF THE HOUSEHOLD	$ 7,500 $10,000	$13.50 $15.00

PAYS FOR: **DOCTORS' BILLS:** The usual and customary charge made by a licensed physician, osteopath, physiotherapist, masseuse or masseur for treatment. **HOSPITAL BILLS:** The usual and customary charge made for accommodations and board, service and any hospital apparatus, including X-ray, and/or medicines used in the treatment of the disease or sickness. The cost of subsequent admittances to hospital, and treatment therein and/or occupational therapy necessary for the rehabilitation of the patient. **SPECIAL NURSE:** Charges for a registered nurse or nurses or trained attendant or attendants ordered by the attending physicians, but not more than three in any 24 hour period and not exceeding the usual and customary scale of charges for each day of nursing and attendance. **IRON LUNG:** The usual and customary charge for the rental of an iron lung or other apparatus, if ordered by the attending physician, plus cost of transportation of such apparatus. **AMBULANCE:** The usual and customary charge for an ambulance for transportation of the patient to and/or from hospital, but not to exceed $50.00. **TRANSPORTATION:** Ordinary railroad, hired automobile or airplane fares to transport the patient and one attendant (either parent, guardian or attendant) to another locality for treatment, providing authorized by the attending physician. **SURGICAL APPLIANCES:** Cost of Braces, Surgical or Orthopedic Appliances and the like as ordered by the attending physician.

NO WAITING PERIOD!

Policy attaches from date application and premium are received.

----------APPLICATION FORM----------

Enclose check with signed application to:

COLLIGAN & COMPANY 1115 S. CLINTON ST. Telephones A-9233 & A-1034 FORT WAYNE 2, INDIANA

1. Name of applicant _____
2. Address _____ No. Street City State
3. (a) Class of Policy required: (Household Limit $10,000) ( ) (Household Limit $ 7,500) ( ) (Individual Limit $10,000) ( ) (Individual Limit $ 7,500) ( ) Indicate which.
4. Are the person or persons to be covered in good health?
5. If cover required for other than yourself or your immediate family, who is to be covered?

Effective Date _____ Signed _____

NOW is as good a time as any

"I'm still fairly young, but I have a wife and children and I am acquiring all kinds of property . . . *I'll just roll up my sleeves and make plans to safeguard the future of the whole shebang while I'm about it!*" How wise he is!

Delay in estate planning never accomplishes any good.

Make your plans NOW. *Let it grow with your family and your estate.* You can always make changes as conditions warrant.

Your lawyer should advise you and draw your will. A Trust Officer of the Fort Wayne National Bank can also give you helpful information and suggestions. It will cost you nothing to discuss this with him, in confidence and without obligation.

TRUST DEPARTMENT

FORT WAYNE NATIONAL BANK

123 West Berry Street Fort Wayne, Indiana